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THE FREE VOICE OF AMERICAN PROTESTANTISM

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(See Inside Cover)

June 21, 1950

FROM COVER TO COVER

ON MINDING YOUR OWN BUSINESS, a sermon preached by the Rev. Warren W. Peters to the ministers attending a College of Christian Life at Urbana, Illinois. Mr. Peters is pastor of the Methodist church at Lebanon, Illinois. ..... Page 3

WHERE SHALL I BEGIN? is a common question concerning the subject of prayer, says the Rev. Ralph Grieser, pastor of the Methodist church in Polo, Illinois. .... Page 5

Also the conclusion of CHRISTIANITY IN THE NEW INDIA, by Dr. Eddy Asirvatham. ..... Page 9

And the report and appointments of the New England Annual Conference recently held in Boston. ..... Page 12

READERS WRITE

What Does The Negro Want?

The two terms "democratic" and "Christian" channels should be underscored for there are several schools of thought as to how one may achieve interracial understanding. One school of thought believes that this understanding should be achieved through violence which eventually makes man subservient to the state. There is another school which believes that everybody should take a pill and turn white. However, it is my belief, and of course I am speaking my personal opinion, that we in America have one of the best solutions for bringing about understanding among the races of our country. I say races, because misunderstanding does not limit itself to the one race, but to several; such as the Jews, Japanese, Latin American and Negroes; this solution lies in the teaching of the Christian religion and the application of the tenets of our American Constitution.

Since the Negro is the major minority group in America, the important question that should be clarified is, What does the Negro want? This question is important because many subversive forces, self-styled leaders, demagogues and misled persons have done and said things which do not represent the feeling of most young Negroes. These acts have done more to hurt the cause of accomplishing interracial understanding than to help.

The words of a little white student down in Mississippi comes nearer to summing up what the Negro wants than anything else that I have seen. I am using this student's reaction plus that of several ministers, educators, chaplains and business men of the Negro race who are living in the South, in summarizing the aspirations of the Southern Negro. "Americanism is the opportunity so freely given to every man, regardless of his birth, to live, to work, to become whatever his manhood can make him. It is the fact that no man is excepted from his chosen field but is given an equal chance to succeed if he has the willingness to work hard and the backbone to stick it out." Americanism is our government, which decades ago granted to the future generations the noblest gift of mankind — Liberty. It is only voicing our honest opinions, giving our criticisms, exercising the privilege of voting and being given equality before the law and just trial by jury for crime.

What does the Negro want? He wants the same basic rights that any other American wants which are guaranteed by our constitution. He wants no more, no less. Briefly, (1) equality before the law; (2) a chance to work and be promoted on the basis of his skill and ability, and not by the color of his skin; (3) and a right to the pursuit of happiness.

(Rev.) Elmo C. Tatum, Chaplain,
U. S. A. F. Kelly Air Base, Texas.

Why?

Why?? Who can tell us why? We now promote *The Upper Room;* the youth have *Power;* then there is the E. Stanley Jones *Annual of Daily Devotions.* All fine, but is every church board going to put out a book of daily devotions? Why must one denomination have so many? Would it not be better to recognize that *The Upper Room* is about as fine as any, make that our official publication of this kind, and let it go at that? Has anyone thought of the natural reactions of our lay people if this business develops into open competition?

(Rev.) H. Newton Clay,
Westfield, Mass.

Our Cover Picture

Twelve-year-old Dace Epermanis received a special send-off at Bremerhaven, Germany, when records of the U.N. International Refugee Organization (IRO) disclosed that she was the 150,000th person to be admitted to the United States under its D.P. law. Here she is shown aboard an IRO-chartered ship just after she first saw the towering buildings of New York.

Large numbers of refugees from European lands have also received new homes in Israel, Australia, The United Kingdom, Canada, France, Argentina and Brazil.

Not While They Read Z. H.

To me the subject of Our Faith in Holy Spirit is the most interesting of series so far. I believe in the Holy G as the third person in the Trinity. It never been made clear to me why many ple substitute Spirit for Ghost (my surn are not very complimentary). Whether Holy Spirit is part of the Trinity is doul by some.

And now about the "God Family" — F what Paul says in Romans 8:16-17. " Spirit himself beareth witness with our sp that we are children of God: and if child then heirs; heirs of God, and joint-h with Christ." Is this polytheism? I res a Unitarian for his belief in monotheism let's not mix it with Paul's idea of a Di family of more than "500" living in pe harmony throughout eternity. (See Z. May 17, 1950).

And now we have Aldersgate Sunday, why once a year? I believe we would "our hearts burn within us" as we revie Methodist history. John Wesley receive second blessing at that Aldersgate serv There are a number of John Wesley's te not frequently used by Methodists lately, are the experiences they portray not just the same? I think they are. Are M odists slipping? Not while they read Z Herald.

Fred L. Canhan
Arlington,

Exchange

Three years ago you very kindly p lished a letter of mine asking if any of y ministerial readers were interested in s British religious weeklies as *The Metho Recorder* and *The British Weekly* in change for American publications such Zions Herald.

Three clergymen replied and for s time we exchanged papers. Death, sick and promotion, however, have caused one to drop out, until the only paper I h received regularly has been your own p lication, which is sent by one of your rea in Maine, who requires no British pape return.

I am wondering if any of your rea are interested in exchanging American ligious magazines for British weeklies monthlies.

(Rev.) W. J. Ronald Tucke
Hightown Methodist Chu
Luton, Engl

To Swell The Numbers

Enclosed find my check in return which please send Zions Herald to a fr to whom I have been giving my paper many years. This will help swell the n bers of subscribers and I hope others help by doing the same.

Mrs. S. B. Congdo
Newport,

On Minding Your Own Business

WARREN W. PETERS

ime is running against us," wrote an American au-ty on atomic fission to Dorothy Thompson, "but what nning faster is the disintegration of our country, eco-ically and spiritually."

Ve scientists believe," writes Dr. Einstein, "that what and our fellow-man do or fail to do in the next few s will determine the fate of our civilization.

OW I DO not intend to harangue you on how evil and despairing is our day and age; but I do say that despairing and uncertain days of our generation are a new experience to mankind. Seventeen hundred s ago the historian Cyprian wrote to Donatus, "It is d world, an incredibly bad world, with its philosophy naterialism and force, determinism, and moral despair. many kinds of voices are in the world." Seventeen dred years ago — yet it sounds as modern as tomor- morning's headlines. In 1849, Disraeli said, "In in-try, commerce, and agriculture there is no hope." Three rs later the Duke of Wellington said, "I thank God I ll be spared from seeing the consummation of ruin t is gathering about us."

et here we are, now living in a day when prejudices, s, hates, and man's inhumanity to man are on the in-ase, when nerves are taut too long and minds are break-, when we cannot talk without screaming, when the veneer of our civilization seems ready to split and the grain of our animalism splinter through. There comes me in the midst of all this, old Mordecai's words found the Book of Esther. They seem to have special sig-icance for me as a minister of the Gospel of Christ: d who knows but what you have come to the kingdom such a time as this?" Aye, it is even like the spirit of us saying again: "Now is my soul troubled; and what ll I say? Father, save me from this hour? But for s cause came I unto this hour. Father glorify thy me."

It has been well stated that "what the new age will be e depends upon who builds it — pagans — materialists personal selfishness — or the church." If we live in any e which demands great living for us to survive, does it t follow that if the church is to build the new age it ust be a church greater than one which is able to garner ly around 50 per cent of popular support and allegiance?

DAVID ELTON Trueblood declares the world is sick with scepticism, "not so much man's scepticism of d as man's scepticism of man." "What mankind des-rately needs is justice, mercy, and truth," he concludes, ut what we are offered is some ugly stained-glass wind-s and a holy tone and a collection plate full of dimes." What Western man needs more than anything else is a storation of faith in something which will dignify his istence." Again I say, because I am a minister of the spel of Christ I feel I have an adequate message for at need. I know it can put meaning and purpose and rection into life; I know it can lift the eyes of human-nd to the level of the Man on the Cross; but it's not as simple as all that. You see, I have to get the attention and respectful hearing of the mass of humanity, and you know we live in an era when mankind looks at the church with indifference, cynicism, intolerance, and even distrust. Yet "the worst service we Christians could render the world today would be to jettison our religion and allow our-selves to be swept away from our spiritual moorings into unabashed paganism." I am suggesting that we put up a fight first, before we admit defeat and slink off into oblivion; for as John Ruskin put it: "If you really want the Kingdom of God to come on earth, you must do more than pray for it; you must live for it, work for it, believe for it, and if need be die for it."

Shortly after his election Bishop Hartman came to the chapel service at Boston University School of Theology one day and spoke for about forty-five minutes. I don't remember all he said, but I do remember that he made a strong and appealing plea for the social Gospel, as we who love him would expect him to do. He used for his text a statement John Wesley once made to his ministers: "You have no other business but to save souls." I want to take that sentence and impinge it so deeply into the tis-sues of your memory that long after you have forgotten what I say otherwise, you will remember this: as minis-ters of the Gospel of Christ, "You have no other business but to save souls." This challenge is not based on Meth-odist doctrine alone. It is the core of the Christian mis-sion and message to a sick and despairing and evil hu-manity.

NOW WHEN we speak of saving someone it is usual-ly from something, which is invariably called "sin." To go further, we usually imply *that* sin to be a completed act. Thus, salvation has come to have implications, prim-arily, of being salvage work. We are beginning to realize, however, that sin may also be (and dangerously so) an unacted-upon thought. One has only to minister in a mental hospital to appreciate the full force of this fact. The teachings of Jesus, it seems to me, are clear on this as being of superior concern than the breaking of the Mosaic law: "If ye come to the altar and have aught against thy brother, go first . . . , then come" or "If any man lust after a woman . . . ," etc. This suggests another implication of salvation which is caught up in one of Paul's benedictions: "Now unto Him who is able *to keep you from falling. . . .*" It is a prevention, not a salvage job. It is a "saving to" process, not a "saving from." Some-one has suggested that people live small, cheap, superficial lives because they do not have an "habitual vision of great-ness." When I say I accept Jesus as my personal Savior I mean that He saves me not from sins, *per se,* but from sinfulness; not *from* evil, but *to* right relationships with God, my fellowman, and myself. When I am tempted to live life cheaply, Jesus challenges me to live my life "as a prophecy of what I believe is yet waiting for me in the mind of God." When I get sick and tired and frustrated and disappointed, when I give way to self-pity, Jesus dares

me to believe in the "faith that the values of life are somehow eternal."

Thus I say unto you with all the conviction at my command, when "for Christ and His Church" we are going to evangelize, when we will stand up unashamed to preach the Gospel, when we will dare humanity to build on Christ or face chaos, I say, "You have no other business but to save souls." With this thought of preventative salvation in our minds, let me suggest a few areas in which we will have to work.

First of all, "you have no other business but to save souls" from the small mind, the immature mind, the stubbornly prejudicial mind. I am especially concerned with spiritual immaturity. What a pity to see an adult with the mental capacity of a five-year-old. In physical life, an adult with a child's I. Q. is rated a moron, idiot, or imbecile. In the religious life we even let them preach! The medical profession has its "quacks" and "fakes;" the legal profession has its "ambulance chasers" and "shysters;" but neither of these approach the evil and harm done by preachers of small minds, warped ideas, false ideals, and faked knowledge. We do not have to remain on any level of spiritual knowledge. We worship a *living* God. 1 Peter 2:2 says, "Like newly born children, thirst for the pure, spiritual milk to make you *grow up* to salvation." Even Paul told the Corinthians he had at first to feed them milk, not solid food, for they were as babes in Christ. But he hoped they would grow up to have the mind of Christ. Then, too, did not Jesus tell His disciples at one time that he had many more things to tell them, but they were not ready to receive them? "Ignorance is bliss," we say and laugh it off, but spiritual ignorance can become creedalized bigotry. Paradoxical though it seems, have you not noticed that those who tell us most about the plan of God are characterized by the small, immature mind?

"A relatively recent conception of the Kingdom pictures it as an ideal world to be fashioned by divinely inspired men out of the materials of this life and world. When men speak of 'building the Kingdom,' some such image as this invariably and rightly flashes across our mind."

* * * *

"Our Faith in the Kingdom of God"
The Advance for Christ and His Church

Because I am speaking to ministers I want to deal sketchily with those factors we ministers run up against in connection with the small mind. For one thing, there is the Bible. How dare we use it as a happy hunting ground for proof-texts to undergird petty concepts of God's eternal purposes! For me, any man who says the Bible predicts the end of the world this year or next year or ten years from now or any date, is either innocently unhonest, or intentionally dishonest!

Again, there is our concept of God. What is He; — a mountain god — a war god — a national deity — a wrathful judge? Not if He is the one whom Jesus called "Father." Again, what is our concept of Jesus? What is he; — a mechanical puppet in the hands of a divine string-puller? Is he an actor who memorized his part in the play, came on the stage a few moments, and then watched the rest of it from the wings? Or again, what is our best thinking on Man? Is he nothing more than a predestined collocation of bone, muscle, blood, and brain tissue? we have to catalogue him saint or sinner? Is he sa once or damned once and that is the end? Is it not t that salvation is a continuing process, — that a soul is saved or lost but rather is in a continuing process of be saved or being lost? These are just some of the fac which concern us with the sin of the small mind wh we ought to prevent our people from acquiring.

Then, in the second place, "you have no other busi but to save souls" from the sin of low vision. I speak terms of World Service. We decry the fact that churc fail to measure up to their responsibilities in this rega Before the war we gave 2 cents per capita per year missions in Japan — and someone says Christianity fai in Japan! Does throwing a bucket of water on a c flagration prove that water will not put out fire? T American people spend close to $8 per capita per year alcoholic beverages, and we Methodists have been spe ing approximately 7 cents per member per year on Ch ese missions and about 27 cents per member per year our total foreign missions program!

Back of the church is the preach If he has no vision the people surely perish. If we cannot see yond the boundaries of our own ra class, denomination, or local chur then God have mercy on our so on the Day of Accountability! need a mountain top experience lift our horizons. Our goal sho be visibility unlimited.

In the third place, "you have other business but to save sou from the sin of a cheap social c sciousness. "Let sleeping dogs l we say, and try to find solace the in. We are victims of the dise "Status-quo-itis." Am I too critic Listen to Roy A. Burkhart: "M isters are increasingly shying av from the controversial issues — more and more preach inoffensive sermons dealing with questions of faith, t ology and personal living, showing little tendency tow facing such mighty social conflicts as the clash betw capital and labor, the breach between the minority grou the breakdown of the family, the emasculation of democratic form of government. They tend to make church a dangerous defender of the evils in our pres way of life."

In the fourth place, "you have no other business but save souls" from the sin of false values. I need not la the point of some things our people have put ahead of church, the home, or their own best character. We m isters stand guilty, too, at this point. I know a profes who is definitely aiming to be a bishop because he wa retirement security. I know a minister who refused serve as a district superintendent because the salary lower than what he was receiving. I knew a student seminary who was only waiting for the war to end so could go back into the business world without fear being drafted. In a day when retired ministers are trea

e than retired race horses we need to get a right per-
ive and hear once more the clear, sharp plea, "Seek
rst the kingdom of God," and use that as our touch-
of values.

nally, "you have no other business but to save souls"
the sin of insincere devotion. I speak of the show
yalty without the sense of doing the Master's will.
such, the Master has a word: "Why call ye me Lord,
d, and do not the things I do?" We might call them
terfeit Christians. You've had them in your church-
— they will help pay the bills, but don't ask them to
ny work!

ongside this, however, I would place something more
lly, and that is our sin of cheapening our calling. For
have been called to be ministers; "I have chosen you,
ave not chosen me." Bishop Short, in his excellent
book "Evangelistic Preaching," writes: "The pulpits
e church are not to be filled by men who have decided
ecome preachers, but by men who have no other alternative, to whom the call is so real that they can say with Paul, 'Woe is me if I preach not the Gospel'."

Yes, we are called, and we have our greatest effectiveness for good as evangelists. Yet it is in this area of our work that we run the greatest danger of cheapening our calling.

The sin of cheapening our calling, — may it never be laid at our doorstep. Have you read that remarkable paragraph with which Albert Schweitzer ends his book, "The Quest For The Historical Jesus?" "He comes to us as One unknown, without a name, as of old, by the lakeside, He came to men who knew Him not. He speaks to us the same word; 'Follow thou me!' and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether he be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings, which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."

Where Shall I Begin?

RALPH GRIESER

n "Alice's Adventure in Wonderland" the King makes atement which may bear on the practice of prayer.

ecall the trial at the moment when all evidence was on "Who stole the tarts." Just as the King was about lirect the jury to consider their verdict White Rabbit nped up in a great hurry offering as further evidence aper just picked up.

Once it was agreed that the verses of the curious letter re to be presented to the court, White Rabbit putting his spectacles asked: "Where shall I begin, please your jesty?"

"Begin at the beginning," the King said, gravely, "and on till you come to the end; then stop."

Similarly, people who are not accustomed to praying : "Where shall I begin to pray?" To those who humbly the question, we offer Lewis Carroll's good advice: egin at the beginning," for there is the decisive point.

s it not widely true that we stumble in the life of prayer cause a completed prayer seems too big a thing for us produce? We listen to a fluent brother pray in public d conclude that we could never complete such a masterce. We read from the prayer book and withdraw m any attempt to duplicate such beautiful paragraphs. e are stumped by the doubt that enough words will w from our lips to make up a respectable petition.

Now, the secret which wins is simply to "begin at the ginning," letting the middle part and the end of a ayer work themselves out. In fact, a prayer well begun not far from done.

Come with me to the beginning place of a prayer. We rt with a thought about God. For example, Jesus ught his disciples to say: "Our Father." The Gregorian llect from The Communion Service begins with "Alighty God."

It follows that those who would pray more easily need build a vocabulary of prayer beginnings. Write down the names for the Christian God which come to your mind. Your list may look like this: God, Lord, Father, Most High, Creator, Spirit, Merciful One, King, Judge of All, Source of Light.

You are ready now to widen the area of the beginning of prayer. Next, make a list of the attributes of God in combination with His many names. Before long, you will come to see that most of these addresses with their phrases descriptive of God, determine the way the prayer is to go. The power within a good prayer beginning supplements your power of expression.

As you "begin at the beginning" one thing remains for you to do. Make a third list — a list of human needs. Take time to express some of your own moods and needs, such as: Where are you weak? Where have you failed? What stands in your way? What help do you need? Likewise, list some of the weaknesses of others as you see them. By this study of people you will find the place where in your prayer you expect God to join His might to your weakness.

For example, you admit that your strength cannot take you through a task ahead. You turn to the former lists on God and the attributes of God. Your finger falls on this: "O God, without whom nothing is strong. . . ."

> "O God, without whom nothing is strong, I confess my need for Thy strength. Of myself I am unable to finish this day's work. Come into my being, Almighty God; make me strong in the right as I am able to see the right. Carry me through this day for the glory of Thy name; through Christ who bears His brother's burdens. Amen."

You ask: "Where shall I begin to pray?" The answer is: "Begin at the beginning." Wed yourself and your particular need of the moment to the Almighty God through Christ and you will go on until you come to the perfect-prayer-end which you express in the word "Amen."

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Refreshingly Specific

How's this for a table of contents: "Nationality of Married Women;" "Equal Suffrage for Women;" "Forestry and Economic Development;" "Rats and Insects in Grain Bins;" "Field Trials in Rabies Serum;" "World Influenza Center;" "Essential Long-Range Activities for Children;" "Short-wave Broadcasting Problems;" "General Agreement on Tariffs and Trade;" and "Study of Social Tensions Leading to War." These are just some of the chapter-headings in the April-May "Current Review of Economic and Social Problems in The United Nations," published by our own Department of State. The list reminds one of that old poem about cabbages and kings, yet it is refreshingly reassuring to note just how specific we have become in our emerging world-mindedness. It is good to know that the United Nations is concerned about rats and insects in grain bins, influenza centers, tariffs and international trade, because these and a million other items — quite as specific and quite as practical — must be considered and placed in order if we are to have a world of peace.

The slighting slurs bandied around against the United Nations in too much of the daily press should alarm churchmen. We need to acquaint ourselves with the excellence of this one international organization that can bridge the geographical and cultural gaps that threaten world peace. There is a spec need now to overcome apathy, fear, and cynic throughout the entire world, and we in the Uni States must lead in a moral crusade for confide and stability. In the United Nations we have a me of implementing the will to peace, but the Uni Nations is an empty thing unless it is backed by conscious and even sacrificial support of churchm

End The Ten-Year Anomaly!

Why President Truman has not ended the ten-ye old quasi-official mission to the Vatican is beginn to be a 64 dollar question. Could it be that the Der cratic administration has decided to continue the V ican mission because it believes that the Ameri people are tired of passing annual resolutions agai it, and that by the slow process of adjustment we accepting the idea despite the annoyance it causes?

The resignation of Myron C. Taylor from the p some months back has left the matter hanging f Mr. Taylor's assistant and staff are still on duty at Vatican, but a successor has not been appointed. I mors from good sources indicate that the Pope wa Mr. Truman to appoint a full ambassador, and simply continue the "personal representative." To point a full ambassador would take an act of Congr upon recommendation of the State Department, a the political situation is such that the State Depa ment has not yet dared to make such a recommen tion.

Last week in a telegram to President Truman, M Glenn L. Archer correctly said, "World peace will be furthered by back-door diplomacy. . . . The Tay mission has poisoned the atmosphere. Only an ficial announcement that all diplomatic relations w the Holy See have been severed can clear the ai We heartily concur with Mr. Archer, and add voice to his and millions of other Americans in manding that this ten-year anomaly be ended!

"Nyet" For East Prussian June Brides

The Soviet newspaper *Komsomolskaia Pravda* cently editorialized on the ugliness of a decision some East Prussian girls to be married in a chur It directed its pleas to grooms-elect to do a better of changing the convictions of these young June bri and convincing them that: (a) Bolsheviks stand science, and religion is something opposed to scien (b) religious beliefs fundamentally contradict tasks of communist education; (c) to go to chur

out religious rituals, and use the services of "for-tellers" is to admit that one is under the influence ligious prejudices and superstitions; and (d) to hrough this folly is to invite the scorn of one's ıg friends who will rightfully say, "This is not ıe Komsomol member!"

ow these are reasons why people in East Prussia ld say "Nyet" to church weddings. Let us there- consider why we in the free countries should say s" to church weddings. Is it because we believe religion is not in conflict with science, but rather central way upon which a life and the establish- t of a new home should be properly built? Is it use we believe that religion is not a contradiction, a motive for a better home, community, nation world where personal and social justice are natur- esults? Do we have church weddings because we eve that the symbolism relates to an inward and itual bond which unites two hearts in endless love?

he point is that the Communists seem to be quite about why it must be "Nyet" for church wed- gs — but are we equally sure of why we do want rch weddings?

What To Do On Sunday Night?

Ve are depressed by the number of churches in nerica that have given up Sunday evening pro- ms. After all, if churches are closed, and there is hing else planned for Sunday evening, it ill-be- oves churchmen to wail about the quite profitable mmercialization that has taken over America's Sab- h life! Some churches cry aloud because they can't anybody out on Sunday evening, but they have en up so thoroughly that few people would find wailing of the saints particularly challenging. It rather sickening to meet a parson on Sunday eve- ng and see him with nothing to do!

Believing that this disease of Sunday Evening Close- s has affected the bulk of Methodism, our Divi- n of The Local Church of The Board of Educa- n of The Methodist Church has prepared an excel- nt source book for a movement which it calls "The ethodist Sunday Evening Fellowship." So realistic ere the planners of the movement that the first edi- on of the source book has programs worked out for ne, July, August, and September. Moreover, the ogram suggestions are so thoroughly flexible that church can honestly say "This won't work in our urch." The suggestions are for the entire age-span any church, and they are good suggestions too. If there is a successful Sunday evening program of preaching and other activity already in operation, The Sunday Evening Fellowship will suggest ways of expanding and improving that program; if there is nothing — and we fear that this is mostly the case — then this well-planned venture has just about everything that is needed to let the lights shine out from our darkened churches.

You could cause a "minor revolution" in your church if you suggested the Sunday Evening Fellowship; but who knows what the instituting of such a program would do to your community? Write to the nearest Methodist Publishing House and get a copy of "The Source Book."*

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*"Summer 1950, The Source Book for The Methodist Sunday Evening Fellowship," The Methodist Publishing House, Nashville, Tenn. Price, 50 cents.

Free Jerusalem

It is a tragedy that the so-called Internationalization Plan for Jerusalem still continues. The plan is not working by any estimates; it is completely rejected by both the Arabs and Jews; almost everybody returning from Jerusalem reports that it is a constant source of irritation and causes friction between the citizens. Apparently the only force holding out for this plan is the Vatican and the political forces under its influence.

The alternative proposal made by a good variety of citizens has yet to be considered adequately by the United Nations: it is to turn the Jewish sectors of Jerusalem over to the Israeli government, and the Arab sector to the Jordan government, and to control the Holy Places of all religions by means of a United Nations commission. We have supported this plan before and we continue to be enthusiastic about it. It is the only alternative to a so-called "Holy War" that we have yet seen, and should command the respect of all fair-minded people.

The continuation of the utterly impossible Internationalization Plan, especially now when many people are visiting Jerusalem during the summer, is an added tragedy. The tempest in Jerusalem is not the fault of the Arabs nor of the Jews; it is the fault of outside interests who seemingly enjoy the sadism of pitting the Jew and the Arab against each other. Public demand for peace in Jerusalem is needed now more than ever before, and we should acquaint the United Nations with our views on this subject.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For July 2nd.

Topics Copyrighted by the International Council of Religious Education.

WHAT CAN I DO WHEN I HAVE WRONGED SOMEONE ?

GENESIS 25:27-34; 27:41-45; 33:1-4.

Jacob And Esau

Jacob and Esau, the sons of Isaac and Rebecca, were twins. Esau was the first born and thereby inherited the birthright which carried with it certain privileges not accorded other members of the old Jewish family. In the hands of Esau, who turned out to be a roving, shiftless hunter, the birthright was worthless. Jacob was "a plain man dwelling in tents" and the birthright of Esau was desirable to him.

Returning hungry and exhausted from hunting, Esau found his twin brother Jacob eating a tasty meal of red boiled pottage of lentils. He said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint."

To this very human request for food Jacob replied to Esau, "Sell me this day thy birthright." It meant nothing to Esau and his hunger drove him to a bad bargain. Jacob saw his chance to get the birthright of his brother for a mess of pottage and he was quick to act upon a selfish impulse. He fed Esau and took the birthright.

This story from the family relations of a Jewish family of long ago, now a legend of improper human relations, carries a message to every family.

The whole birthright business was questionable. First born children still carry privileges of doubtful value in the family circle. The mere accident of a time of birth should carry no advantage to a child. In a Christian family pattern such false and unjust privileges have no place.

The basis of the feud between Jacob and Esau was laid by their parents and recorded in these words: — "And Isaac loved Esau, because he did eat of his venison: but Rebecca loved Jacob." Favoritism crept into the family and trouble was brewed between the two sons. It was easy for Jacob to cheat his brother Esau because of this background of jealousy and false family relationship.

Avoiding Wrong Doing

The trouble between Jacob and Esau grew out of a bad family situation. The birthright was wrong, as was the favoritism of the parents unethical. The economic situation which furnished scant return for the labor of the family and made one son a hunter and the other a farmer was rather shaky. The sons were the victims of an unsound family situation. It was natural that trouble came along as a harvest follows a seed time. The parents sowed bad seed and reaped a tragic harvest. The results of all this were quick to follow and Esau hated Jacob with a deadly hatred and plotted for his death. After the death of Isaac the situation became critical and Rebecca urged Jacob to flee to her brother Laban in Haran. Jacob fled, escaped his brother's anger and returned later with gifts for reconciliation.

The legend of the two brother's, Esau and Jacob, ma good reading and there is much to be learned from lesson in all of its phases. But one of the first thing learn about the affair, which was pretty sordid in spot that much wrong doing and endless trouble can avoided by setting up the right human relations in f ilies, communities and in the world at large. Much f tion and even wars are caused by the wrong basis of man relations. The patterns of living are wrong in many situations. Human nature cannot stand the str of injustice and bad basic procedures.

We need to set up some new ways of living if we exp to have peace and good will among sons, neighbors a nations. Any kind of a relation which gives unear privileges to a first born son, or a favored nation wh was organized first, will cause trouble. Good people turn bad under unjust and unsound human patterns living.

Righting Wrongs

One of the high moments of Hebrew history occur when Jacob and Esau were reconciled. Jacob returned Esau with a costly gift of livestock as a peace offering. was in fact restitution for the tricky purchase of a bir right which at least had potential value. Esau was p suaded to accept the offering and the drama ended wit touching scene of weeping and family understanding. T tragedy of the family affair was that the whole th might have been avoided by the parents and by an hon effort to apply religion to family patterns and procedu We need to be alert in our family and other human r tions if we are to avoid the same kind of trouble Esau a Jacob had.

It takes two people at least to make trouble. This i pretty low number for in most family and neighborh and international rows more than two people become volved. If it takes two to make trouble it usually ta more to make restitution and reconciliation. In the c of Jacob and Esau we find parents and children and ha maids and "four hundred men." There was much m than a mess of pottage and a birthright involved.

In any process of reconciliation and restoration of frie ly human relations, there must be the will to have a set ment. It must be shared by everyone concerned and so there can be peace and good will. The mistake make in all such procedures is a very simple one. say we want peace between brothers, neighbors and tions and we join peace societies based on high hopes a wishful thinking and ignore every basic human relat which would make peace possible. It cost Jacob hea to make peace with Esau. He brought costly gifts a bestowed them on a lot of people who had become volved. Esau had to give up a life-long, well-nourish sense of injustice along with a knowledge of shiftless a irresponsible living. It really cost Esau more than it Jacob, for a well-nursed, long-cherished sense of injus is harder to give up than flocks and herds.

Christianity In The New India

Concluding an article, running in three consecutive issues, on the outlook for the future of Christianity in the new India, by the Rev. Dr. Eddy Asirvatham, professor of missions and Christian international relations at Boston University School of Theology.

S ONE LOOKS at the future, one must expect restrictions upon Christian work by a predomly non-Christian government. Already elementary ation in many places is passing into the hands of the rnment. But so long as government, with its many mitments, cannot undertake the full responsibility for entary education in the near future, the part of wis- is to seek the co-operation of non-government agenwhich are already in the field. Yet I was told that the ude of the government educational authorities in r was that Christian agencies in the field should show e why they should continue.

condary education too may be taken over by the rnment in the near future. In all the principal provs and Indian States there is a great demand for girls' ation. Christian institutions are especially fitted for type of work so long as the government lets them ertake it.

ith the introduction of Indian languages as the media nstruction, the foreign missionary will have less and place in actual teaching, except where English is ht as a second or third language. But it is possible after the present extreme nationalistic mood passes y, there will be more English taught in high schools colleges than is at present contemplated.

the administration of Christian institutions, both lic opinion and government are already demanding representation of non-Christians on governing bodies, ong as the institutions are receiving a government nt-in-aid. This demand seems legitimate, although it profoundly alter the Christian character of our inutions. So far no objection has been raised to having istians at the head of Christian colleges. But in the of Christian high schools, there is a growing demand, ticularly on the part of the teaching staff, that the dmastership or principalship should go by seniority efficiency, and not by religious affiliation. In the case Vellore Medical College, which is a Union Christian ege, the government claims that if it is to make a nt-in-aid, recruitment both to the teaching staff and the dent body should be thrown open to all and that it uld have a share in the selection.

MAY BE necessary to give up government grants altogether and depend upon resources from abroad in king this single Christian medical college for the whole India serve as a recruiting center for the Christian hosals of India. If there is a general tendency in the ntry for academic standards to go down, as seems to the case at present, a college of this kind may want to affiliated to a Western institution which maintains high ndards.

A similar suggestion has been made by a prominent ndu for a first-rate Christian college or university in lia to be affiliated to a foreign institution. While the government may not favor such an effort in the initial stages, it may change its mind later if the quality of work done justifies itself. For the present, however, the founding of a Christian university does not seem practicable.

Restrictions are bound to be placed on religious instruction given in Christian schools. The "conscience clause" has been in operation for several years in many provinces. According to it, no pupil may be given religious instruction if his parent or guardian at the beginning of the academic year says in writing that he does not want such instruction to be given. Today the law is being made more strict by demanding that the parent or guardian has to contract *in,* instead of contracting *out,* as was done formerly, if the child or ward is to receive religious instruction.

Restrictions are also likely to be placed on direct evangelism and evangelists, especially when Christians make invidious distinctions between Christianity and non-Christain faiths. Hereafter the government may discourage the coming of evangelists and propagandists to India and encourage only those whose services the country requires — such as doctors, nurses, agriculturists, technicians, mechanics, vocational guides, and welfare workers.

THE GOVERNMENT of India is keen on the wiping out of adult illiteracy in a very short time. To this end it welcomed the services of Dr. Laubach some time ago. Missionaries who can adapt Western audio-visual methods to Indian conditions are specially welcome. There are two or three part-time American secretaries of the Christian Council giving much time to this work. Good libraries of films are being built up. A magazine called the *A. V. News* is being published. A scheme of scholarship training in the U. S. A. is under contemplation. Several audio-visual institutes are held in the country.

Problems and outlook from the point of view of the indigenous church: If the Christian Church in India fails, it will be largely because of the lethargy of Indian Christians. The rank and file have not yet developed the conviction that the church and its many institutions are their own. Among church workers there is too much of the attitude of the hireling. The paymaster-servant relationship between the missionary and the Indian worker still persists. Christian work is too often looked upon as the work of the foreigner. The tendency is to play the role of silent spectators, if not of carping critics. The only ultimate remedy for the situation is for Indian Christians to have vital Christian experience and cultivate the conviction that the Christian spirit and Christian experience are tremendously worth having and worth propagating. At present many do not have such an experience or conviction. Materialism and secularism have been taking a heavy toll of the young since the war. Among educated youth, agnosticism and rationalism are on the increase.

Self-support is lagging behind. During and since the war there has been an increase in giving, but it is not in

proportion to the devaluation of money and the mounting cost of living. There are still many untapped resources. Some are using indigenous methods of building up self-support. In a country where there is so much of enforced idleness, it ought not to be too difficult to secure voluntary workers for various types of Christian service.

Christian *ashrams* which once played a prominent part are not attracting many young people or receiving the necessary financial support; and yet because of their peculiar suitability to Indian conditions we should go on emphasizing their need. Bishop Pakenham-Walsh is trying an experiment with married people in *ashrams,* celibacy having been the general rule hitherto. Dr. Jesudason and Dr. E. Forrester-Paton have been touring the Tamil country trying to rouse among people a renewed interest in their *ashram* at Tirupattur.

Since independence there has been increasing manliness among Indian Christians. Slave mentality is on the decline. There is a growing willingness to take responsibility. Self-government is on the increase, but there is not a proportionate increase in self-support. Quite often wrong types of people with limited outlook control Christian councils. Bishop Hollis spoke of similar things happening even in villages. Not having other channels of self-expression, village Christians at times buy up church elections in order to command prestige among their fellows. Both in towns and villages there is unlimited need for men and women of sound education and broad outlook to give direction and leadership in church matters, without favoring their own kith and kin or feathering their own nests.

ONE OF THE perennial problems of the Indian church seems to be the problem of getting a good type of minister and theological student. The principal of one of the leading theological colleges told me of the dearth of desirable candidates applying for admission. With the introduction of Indian languages as media of instruction in schools and colleges the trend is to strengthen theological schools, as against colleges, where teaching is almost exclusively in Indian languages. In the opinion of many, no genuine Indian Christian theology is possible unless the teaching and thinking are done in Indian languages. But, as an important aid, some of the best books in English and certain other European languages need to be translated into Indian languages. In our theological colleges which are expected to do a higher grade of work, it would be a pity to assign English a minor place altogether. So long as some of the best books in the field of Christian theology are in English, it is good for our students to read these books in the original. If we are to make the maximum use of our theological schools and colleges, it is necessary that more and more of them should become union institutions. There is little justification for purely denominational schools perpetuating sectarianism.

A great many Indian ministers are poorly equipped for their task. Even if some of them have a genuine religious experience, they are not usually able to communicate it to others. Their preaching is poor. They have very few books and current literature at their disposal. They go through the usual motions, but are not inspiring. They may touch the emotion, but do not often appeal to intellect. The average minister has not learned to re religion to everyday life. A good many exhibit un fondness for clerical collars, vestments, and the like. T are far more interested in the externalities of church un — such as what makes a valid ministry and the cor performance of rituals and ceremonies — than in heart and center of the Christian revelation.

THE SALARIES of most Indian ministers are a gether inadequate. Some of them in the nature the case tend to depend unduly upon their influential assertive parishioners. A good many, especially in la cities, lack social standing in the community. All of means that some promising young men at least refus enter the ministry. There is something like a Gresha law in operation — bad money driving out good.

A good many churches satisfy themselves with the us Sunday services and church schools. There are very which have the many-sided activities of an average Am can church. The local congregation has a poorly de oped sense of its responsibilities. Indian Christians, g erally speaking, have not yet learned that the church its many activities are their own. Very few volunteer th services for church school teaching, youth work or sponsoring of men's clubs and women's societies.

Missionaries from abroad, except in some of the narr and exclusive sects, are usually well-equipped. But t are not always fully integrated into the life of the Ch tian community. One frequently hears of the social tance between the missionary and the Indian worker a ing out of differences in race, worldly possessions, a authority in church matters. National and cultural ferences as well as differing standards of health and san tion add to the difficulty. But the problem of adjustm is not all on one side or another. Missionaries can m frequently eat Indian food and wear Indian clothes a live more like Indians without experiencing much adve effect.

When it comes to places on church councils and gove ing bodies of institutions, the proper place of the n sionary is to be where he may be ready with advice a counsel, encouragement or warning, as the case may be

HE SHOULD also possess an experimental frame mind and a keeness of perception to understand n values. There should be extension of the practice that missionary should return to his field on the completion his furlough unless he is specifically invited by the digenous church. Responsible leaders of the indigen church may be invited to the sending country from ti to time to help in the selection of missionary personn The last year of the missionary's theological course, some cases at least, may be spent in some good Indi theological college. Language study, too, should be u dertaken in such an institution wherever possible inste of in a special language school for missionaries away the hill stations, where at the very start of their career th are cut off from Indians for too long a time.

It is coming to be realized more and more that if Ch tianity is to be completely naturalized in India, the Indi church should evolve an indigenous theology, indigen

ods of worship, indigenous art and architecture, in-
ous church organization, and indigenous methods of
gelism without sacrificing what is unique and of uni-
l appeal in Christianity.

; matters stand at present, there is very little of origin-
. What little originality there is comes from laymen,
not generally from ministers and professional theo-
ns. Hindu thinkers are giving the church a new
bulary and new interpretation of Christ and his mes-
. What India needs is a combination of Eastern mys-
m and passion for God-realization with Anglo-Amer-
activism.

me stalwart leaders such as Dr. A. Rallaram are
isting in their efforts to Indianize Christian worship.
they are not receiving the support which they deserve
use of the innate conservatism and lethargy of the
k and file of Indian Christians. Some of the experi-
ts tried are the use of the yellow robe of the Hindu
nyasi, by the minister, instead of the traditional white
black; the ringing of a tiny bell by the minister to
k the transition from one item to another in the order
worship; preference for Indian musical instruments and
s; the minister stepping down into the body of the
gregation in offering the pastoral prayer; the seated
ure of the minister while preaching or expounding
Scriptures; the unshodding of one's feet before enter-
the church; the Syrian form of communion according
which a teaspoonful of the consecrated wine is poured
the mouth of the communicant; and the "kiss of
ce" which simply means the placing of one's folded
ds between the hands of the next person at the end of
service beginning with the minister and working its
y down until it includes everybody who has been at the
rship.

HERE IS NO virtue in adopting an Indian practice
merely because it is Indian. But if it can make for
ater naturalness, sincerity, and effectiveness in worship,
hould be adopted. At all times conscious efforts should
made to build up loyalty to the ecumenical church
her than to denominational headquarters.

Evangelistic methods should be more and more per-
asive and less and less aggressive. Effective evangelism
n be conducted through Christian *ashrams,* retreats,
mps, and conventions. In appealing to youth, it is neces-
y to stir their minds and hearts as well as strengthen
ir wills. The development of the form and content of
ristian evangelism in relation to non-Christians should
left more and more to able and consecrated Indian
ristians. The missionary should aim at stimulating the
ner life of the church, bearing testimony to what Christ
s meant to him personally.

Need is felt for discovering new avenues of service.
elief and rehabilitation are bound to engage the atten-
n of Christian workers for some years to come. To
eet this need adequately, especially trained workers are
quired. Rural service and work among laboring classes
e equally important. There is an increasing feeling in
dia that community service should be more and more
a community and inter-religious or even non-religious
sis. There are others, on the contrary, who are of the
strong opinion that any kind of community service rendered by Christian agencies should be church-centered.

The types of missionaries that modern India needs are:

1. Relief and rehabilitation workers with the necessary technical qualifications.
2. Social workers and trainers of social workers.
3. Specially trained workers for work among laboring people.
4. Rural community workers with some knowledge of agriculture, first aid, and co-operation.
5. Those who understand the issues of communism and are able to counter idea by idea, plan by plan, and program by program, instead of idea by emotion, plan by platitudes, and program by visions in the sky.
6. Trainers of teachers and those experienced in the use of audio-visual aids.
7. Trainers of industrial and technical workers and mechanics.
8. Doctors, nurses, dietitians, and health visitors.
9. Engineers and builders.
10. Physical directors.
11. Those with a literary gift and training who can train people to produce in their own languages first class Christian literature, including song and drama.
12. Effective preachers and first-rate theological teachers.

Contribution To Peace

EDGAR SHEFFIELD BRIGHTMAN

Dr. Christian Richard, of the Sorbonne and formerly professor at the University of Iowa, is now in Boston in behalf of the Franco-American Committee on Normative Values, conferring with leaders of Harvard and Boston University, as well as with publicists in this region. The group which he represents includes outstanding French philosophers, such as Dr. A. Lalande, a member of the Institute of Philosophical Studies at the Sorbonne, and Dr. Raymond Bayer, as well as leading American thinkers such as Professor H. W. Schneider of Columbia and W. A. Shimer of the Fulbright Commission.

His committee is investigating the possibility of international agreement among leaders in thought about common ideals. It believes that the basic source of peace is devotion to ideals, and the basic source of the economic and political conflicts among men is to be found in irreconcilable ideals rather than in economic conditions or racial differences. The committee hopes to find ideals so powerful that eventually they will unite the world in a democratic society in which the normal differences of free men may co-exist without conflict. Both cold and hot wars are believed to be essentially in and for the minds of men.

If the committee can make any progress in its program, it will make a most important contribution to peace. The magnificant work of science is strictly neutral as between peace and war. It is encouraging to find a committee at work that is committed to scientific and philosophical methods and at the same time committed to peace as a "normative value."

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New England Conference Report

G. Albert Higgins

The 154th session of the New England Conference met on the enlarging campus of Boston University, Boston, on Wednesday, June 7th. Bishop John Wesley Lord, presided, and President Daniel L. Marsh and Dean Walter G. Muelder were hosts.

Preliminary meetings of boards and commissions were held on Tuesday. The 20th anniversary banquet of the Friars and Poor Clares was held in Hartman Hall, followed by a rollicking stunt night.

WEDNESDAY — Bishop Lord opened the conference at 10:07 a.m. A communion service was conducted by Bishop Lord with the assistance of Dr. Marsh, Dean Muelder and the district superintendents.

In the memorial service, the secretary read the roll of the honored dead, and the Rev. J. K. Montgomery gave a memorial address.

In the Bishop's Hour, Bishop Lord indicated that our world is being ruled by fear instead of faith, and indicated that we know the price of glory and can have the victory if we are willing to pay the price.

At 2:30 p.m., Dr. Marsh presented Governor Paul A. Dever, who brought greetings from the Commonwealth and the City of Boston. He expressed his faith that the secularism of our day would be overcome by the forces of God.

Bishop Lord announced the transfers in of: W. Edge Dixon (on trial) (Wisconsin), Andrew R. Eickhoff (on trial) (California-Nevada), Otis R. Fischer (Central New York), Frank Oldridge (Maine), Richard B. Skobe (Baltic and Slavic), David E. Streyffeler (on trial) (New Hampshire), Paul J. Uhlinger (North-East Ohio). He announced the transfers out of: Albert W. Blood (Calif.-Nevada), Elmore Brown (Virginia), George A. Butters (Minnesota), Bernard C. Graves (New England Southern), Clarence A. Morrill (New York East), Foster J. Williams (Genesee). Bishop Lord then introduced a number of the above-named transfers in who were present.

The district superintendents read their reports, and they were adopted. The Rev. R. B. Skobe pronounced the benediction at 4:50 p.m.

At 5:30 p.m., a dramatization on "Christian Education Today" was presented at the Board of Education banquet.

At 8:00 p.m., Dr. Charles F. Boss spoke on the subject: "Must We Have a Third World War?" Music was provided by the choir of Grace Methodist Church, Cambridge, under the direction of Robert Dargie.

THURSDAY — The conference statistician's report: Full membership received — a decrease of 32; church school enrollment — a decrease of 43; church school average attendance — an increase of 130; estimated value of churches — $14,300,906 — an increase of $60,575; estimated value of parsonages — $1,339,501 — an increase of $25,600; indebtedness on buildings, equipment, parsonages, and current expenses — $195,359 — a decrease of $3,330; value of bonds, endowments, etc. — $2,315,774, an increase of $104,371.

The conference treasurer's report showed: World Service — an increase of $6,355.82; Fellowship of Suffering and Service offering — a decrease of $333.33; World Service and Conference Benevolences (on apportionment) — an increase of $8,263.58; Week of Dedication offering (W.S. special) — a decrease of $258.33; Ministerial Support (Bishops, District Superintendents, Conference Claimants, Conference Minimum Salary) — an increase of $7,009.77; Administration — an increase of $3,078.

The pastoral support report, relative to treatment of certain items of church expense which had to do with the pastor in the conduct of his duties, was adopted. Bishop Lord indicated that there will be nine less supply churches next year.

James F. Farr was elected conference lay leader. The Revs. Daniel A. Thurston, Arthur Hopkinson, and Messrs. Warner C. Danforth and George W. Lamb were elected to the 1953 class, Committee on Nominations.

During the consideration of the Board of Education report, Dean Walter G. Muelder spoke concerning a new strategy of financial support of Methodism's schools of theology, and he was later invited to make a formal presentation of the matter at the June board meeting.

The Rev. Egbert C. McLeod spoke a word of appreciation from Claflin College.

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A salary of $1,900 and house for sing persons, and $2,100 and house for marri persons was set as minimum support f Conference members.

At 11:40 a.m., Dr. Lynn J. Radcliffe spo upon the subject: "How to Know God First Hand."

The adoption of the social ethics rep highlighted the following: (1) The Chr tian faith affirms interest in social moral and world peace; (2) Atomic weapons we branded as completely immoral, and the co tinuous and unlimited support of the Unit Nations was pointed out as a moral alter tive; (3) Human sympathy should comp America to act for the relief of human nee (4) Toleration and barriers of race and col were denounced; (5) America's forei policy was declared unsuccessful as indicat by its fruits; (6) World rehabilitation a reduction of armaments were advocated; (Suppression of opinion was denounced as u democratic; (8) Increasing centralization authority and in government control America were named as dangers to t democratic tradition; (9) Deficit spending the government was denounced, and low prices and more adequate distribution w advocated; (10) Financial assistance Franco Spain by the Export-Import Ba was disapproved.

The following action on conscientious o jectors was taken: The financial support Methodist conscientious objectors in cam as well as for other urgent needs was a proved. The right of those to object military service on conscientious grounds w reaffirmed; the belief was declared that it beneath the dignity of a Christian democra to penalize or jail any of its citizens f their Christian convictions.

At 3:45 p.m., Dr. Lynn J. Radcliffe spo on "The Dynamic of the Disciplined Wa

At 8 p.m., a Commission on Worship a Music program was conducted by the R H. P. Folger, Jr. Under the auspices of t Methodist Publishing House, Bishop Fran J. McConnell spoke on "Some of Toda Battles of the Books."

FRIDAY — Bishop Lord was present with a belt by the Rev. H. Newton Clay behalf of the conference.

The Methodist Publishing House check $3,334.04 was received and turned over the conference treasurer.

The appointment of a minister to lab groups was recommended, and a study is be made by committees from all the co ferences in the Boston Area.

A pension rate of $35.00 per year w adopted.

Mrs. Brad Stevens, a worker in the of of the conference treasurer, was presen and praised for her work there.

The Rev. Rudolph L. Samuelson was p sented and spoke concerning the New E land Deaconess Hospital.

recommendation was adopted decrying endency in American life to gamble, as as the current effort to make gambling and churches were urged to avoid any arance of evil in this matter.

offering of $104.00 was received for General Theological Library.

11:40 a.m., Dr. Lynn J. Radcliffe spoke the theme: "Prayer as a Contact with er."

Bishop Hartman announced that Mrs. Wal- I. Otis of Everett, had presented the orical Society with seven volumes of *ual Conferences,* from 1773 to 1859. The was accepted, and the secretary was in- cted to thank Mrs. Otis.

he report of the Commission on World ice and Finance was adopted, carrying opriation of $5,000 for Rolling Ridge, $91,640 for World Service.

he secretary was instructed to send greet- to Howard W. Selby.

ohn Amber of Springfield and Jean Glancy Waltham spoke of the worth of Rolling ge, after which Dr. Howell E. Estey ke of the work of the Rev. Ralph D. York ng the first year of this institution. Bish- Lord added his thanks.

he Japan International Christian Univer- Foundation was endorsed and its sup- t recommended to Methodists.

The Rev. Clarence F. Avey was re-elected the Commission on Social Ethics and rld Peace.

Mrs. John Wesley Lord was presented to conference and given a corsage.

At 5:30 p.m., a laymen's banquet was held Hayden Memorial Hall with James F. r presiding. The speaker was Dr. Harry Denman, executive secretary of the Gen- l Board of Evangelism.

At 8:00 p.m., a laymen's night program s held in St. Mark's Methodist Church, ookline. James F. Farr presided and Dr. re Kovacs spoke upon the subject: "God's ays — Not Man's Ways." Music was ovided by the choir of College Avenue, merville, Methodist Church with Miss Ruth verance directing.

SATURDAY — Bishop Lord announced transfer in of a number of men, for dination purposes, and the Rev. G. V. edd from the Maine Conference

The following men were retired: Ludvig hrson, Francis W. Brett, both because of e; Azariah F. Reimer, J. West Thompson, ank Peverley, David M. Angell, Arthur . Stroud, Stead Thornton and Armand O. onaruma, upon request; Alvah R. Mullins, cause of ill health. Their work was praised d Bishop Lord presented them with certifi- tes and badges.

The Rev. Robert E. Bergmark was ap- inted to attend school and the Rev. Leslie . Bockes was granted the supernumerary lation. The Rev. Frank A. Everett, 92, ways faithful in conference attendance, was reeted.

Luther Galloway Baker, Jr., Newell Snow Booth, Jr., David Franklin Cox., James Ethan Doak, Otis Aubrey Maxfield, Robert William Meikle, Otto Friedrich August Meinardus, Herbert Gladstone Nabb, Ralph Alexander Rosenblad, Walter Edmund Taylor and Richard Calvin Thistle were admitted on trial.

The deaths of Miss Clementina Butler, Miss Sadie A. Hagen and Edward H. Redstone were noted, and their work praised.

The Secretary-General Trygve Lie was praised for his leadership in the United Nations.

Willard E. Munday was elected to succeed Alonzo A. Huse on the Board of Church Location and Building.

The Hon. Margaret Chase Smith was praised for her Christian statesmanship in the United States Senate. Universal military training and the peacetime selective service were opposed as unnecessary, and a reduction of competitive armament advocated.

The press of Boston and Massachusetts was praised for its coverage of the conference sessions.

Bishop Lord addressed the entering class upon the theme: "To Fulfill This Ministry," urging a battle against all selfish forces, as well as an effort to reach the unchurched.

At 5:30 p.m. a reception and dinner for the ministers' wives and daughters was held in St. Mark's Methodist Church in Brookline. Miss Marjorie Shepherd, impersonator, provided the program and music was by the Fireside String Quartet.

SUNDAY — Following a four-day heat wave, Sunday morning's weather was both delightful and welcome. At 9:30 a.m. the Conference Love Feast was held in Speare Hall with the Rev. Ernest L. Mills in charge. At 10:30 a.m. Bishop Lord preached on the theme: "Facing our Responsibilities."

At 3:00 p.m. Bishop Lord ordained as Deacons: Roger Angus Barnett, Kenneth Duane Barringer, Leonard Sims Confar, David Franklin Cox, Norman Ray Farnum, Jr., Robert William Huston, Henry Allen Larsen, Edward William Mills, Miss Gertrude Louise Musson, Herbert Gladstone Nabb, Wesley George Price, Rolland Ryther Smith, William Henry Stevens, Jr., Charles Edward Thompson, Wilbert Levan Todd; Elders: Andrew Robert Eickhoff, Robert Dean Matthews, Robert William Meikle, Paul Adelbert Stauffer.

Bishop Lord then baptized Thomas Lyle Whitcraft.

The Rev. Henry Beukelman presented the Resolutions of Appreciation and they were adopted.

Bishop Lord publicly thanked Miss Ida Moody for her untiring efforts in preparing the appointment list for reading. Bishop Lord announced the transfers out of those who had been transferred in for ordination purposes. Bishop Lord then read the Appointments, and the benediction was pronounced by the Rev. Daniel L. Marsh at 4:50 p.m.

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Union	E. C. McLeod
Brighton:	
Oak Square	P. J. Uhlinger
Dorchester:	
First	Guy Allen
Greenwood Memorial	R. A. Withey
Howard Avenue	G. L. Groby
Neponset (Fed.)	T. H. Rose
Parkman Street	E. L. Mills
Stanton Avenue	L. A. Lyon
East Boston:	
St. Paul's Italian	Gaetano Iorizzo
Forest Hills	D. F. Cox
Hyde Park	G. Y. Taverner
Jamaica Plain:	
First	Ralph Butler
St. Andrew's	B. G. Parker
St. Paul	H. T. Coontz
Roslindale — Bethany	F. O. Drake
South Boston:	
Barham Memorial	E. E. Donner
Italian Church of the Saviour	F. L. Pizzuto
Wesley	To be supplied
West Roxbury:	
West Roxbury	F. C. Wilson
Washington Boulevard	J. F. Knotts

SUBURBS

Belmont	D. J. Imler
Brookline:	
St. Mark's	W. R. Leslie
Cambridge:	
Grace	W. J. Ogle
Harvard-Epworth	Jackson Burns
Trinity	J. E. Whitcraft
Dedham.	
St. John's	J. C. Wingett
Milton:	
Parkway	R. M. Pierce

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Newton Lower Falls	Sydney Adams
Newton Upper Falls	F. D. Taylor
Newtonville	H. M. Gifford
Plainville	J. M. Bowmar
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Atlantic	W. H. Duvall
St. Paul's	C. E. Thompson
West Quincy	W. H. Powell
Wollaston	V. V. Sawyer
South Walpole	F. W. Brett
Waltham:	
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Watertown:	
St. John's	E. G. Waterhouse
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Weston	R. W. Huston
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First	L. W. C. Emig

Lynn District

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Byfield	W. L. Nyberg
Chelsea:	
Mt. Bellingham	E. S. Dahl
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Essex	D. S. Barnett
Everett:	
First	J. A. Stevenson
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Bay View	R. B. Skobe
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Prospect Street	F. J. Mazzeo
Riverdale	R. H. Firth
Haverhill:	
People's	W. L. Bean
Ipswich	D. S. Barnett
Lawrence:	
Parker Street	K. N. Rholl
Lynn:	
Boston Street	H. I. Bailey
Broadway	E. W. Smith
First	G. A. Higgins
Lake Shore Park	J. S. Leslie
Lakeside	R. M. Phillips
Maple Street	I. J. Roberts
St. Luke's	J. R. Shepler
St. Paul's	P. M. Hickcox
South Street	W. R. Nordos
Trinity	O. W. L. Sargeant
Malden:	
Centre	H. B. Hill
Faulkner	E. W. Larson
Linden	G. R. Akers
Maplewood	A. W. Newcomb, Jr.
Robinson Memorial	D. H. Hickey
Swedish	Ludvig Pehrson
Marblehead:	
St. Stephen's	M. P. Smith
Medford:	
First	W. C. Pixler
Hillside	M. C. Lovett
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Trinity	E. N. Gilbertson
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First	J. A. Justad
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Old South	William Gunter
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Salem:	
Lafayette Street	I. W. Arnold
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Saugus:	
Center	Miss M. Elizabeth Bee
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Somerville:	
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Swampscott:	
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Wakefield	R. C. Thistle
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Winchester:	
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District Superintendent, M. L. Bullock

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Holyoke:	
First	D. A. Thurs
Leyden	W. A. Kni
Ludlow:	
St. Paul's	A. S. Ander
Monson	A. L. O'Br
Northampton:	
First	T. R. Hi
Florence	T. R. Hi
Orange	G. C. Ca
Shelburne Falls:	
William Butler Memorial	R. W. Pritch
South Athol	G. C. Ca
South Hadley Falls	G. C. Guteku
Southwick:	
College Highway	Mrs. H. C. H
Springfield:	
Asbury-First	E. F. You
Bay Street	R. A. Rosenb
Liberty	R. E. Spe
St. James	G. D. Glaz
Trinity	H. H. Wag
Wesley	John H
Turners Falls:	
Grace	W. A. Kni
Ware	E. B. Kel
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First	H. N. C
West Pelham (Fed.)	Hugh Sm
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First	William Richards
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West Warren	A. L. O'Bri
Wilbraham:	
Glendale	R. C. Crand
United (Fed.)	D. E. Sm

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Framingham:	
Wesley	G. D. Cleland,
Franklin	R. E. Bigg
Gardner:	
Chestnut Street	D. E. Pai
Swedish	O. K. Sundbe
Gleasondale	N. S. Booth,
Graniteville	H. G. Na
Hudson:	
First	W. C. Simm

inster	H. F. Robbins
ll:	
ntralville	D. D. Douglass
lowship	M. H. Jay
ghland Union	E. F. Redfern
Paul's	C. W. Jeffras
nburg	W. T. Miller
boro	N. Y. Prichard
hard	R. K. Jones, Jr.
ord	C. M. Keir
bury (Fed.)	M. M. Thornburg
ck:	
sk Memorial	J. K. Montgomery
h Grafton	J. J. R. Held
Hale	L. O. Crain
ord	O. G. Cook
ipston	R. M. Clogston
nville:	
rst	I. C. Bys
wsbury:	
airlawn	W. G. Austin
hbridge:	
rst	R. W. Holcomb
thville (Fed.)	To be supplied
ncer	R. D. Matthews
lbury	R. K. Jones, Jr.
wnsend	H. F. Fulton
ion	N. J. Raison
oridge	N. J. Raison
bster (Fed.)	J. E. Collier
stboro	R. E. Harding
st Brookfield	R. D. Matthews
st Chelmsford	J. C. Green
aitinsville	J. R. Duncan
nchendon:	
First	W. E. Hayes
orcester:	
Covenant	J. J. R. Held
Epworth	C. A. Lindberg
Park Avenue	J. D. Erb
Quinsigamond	Cato Dick
St. Andrew's	W. R. Johnson
Trowbridge Memorial	L. S. Staples
Wesley	G. A. Fallon
Associate	M. W. Sharp

Special Appointments

With Annuity Claim upon this Annual Conference

R. E. Bergmark, left without appointment to attend school.

E. S. Bucke, editor, Zions Herald.

G. E. Heath, treasurer of Board of Conference Claimants and executive secretary of Teachers' Aid Society.

H. E. Helms, assistant executive secretary, Morgan Memorial Co-operative Industries and Stores, Inc.

A. G. Young, Goodwill Industries, Springfield, Mass.

With Annuity Claim upon a general board, an institution, or an agency of The Methodist Church

J. E. Bentley, dean, College of Arts and Sciences, American University, Washington, D.C.

E. S. Brightman, professor in Boston University.

W. P. Browning, accepted candidate, Board of Missions and Church Extension, under appointment to study Japanese.

W. G. Chanter, professor in Drew Theological Seminary, Madison, N.J.

F. W. Clelland, professor in Gammon Theological Seminary, Atlanta, Ga.

C. B. Copher, professor in Gammon Theological Seminary, Atlanta, Ga.

E. H. Furgeson, professor in Westminster Theological Seminary, Westminster, Md.

E. A. Leslie, professor in Boston University School of Theology.

A. L. Mansure, missionary to Southern Rhodesia, Division of Foreign Missions, Board of Missions and Church Extension.

E. B. Marlatt, professor in Perkins School of Theology, Southern Methodist University, Dallas, Texas.

D. L. Marsh, president of Boston University.

W. W. Van Kirk, secretary, Department of International Justice and Goodwill, Federal Council of the Churches of Christ in America, New York City.

R. A. Withey, Jr., dean of Brothers College of Liberal Arts, Drew University, Madison, N.J.

With Annuity Claim upon the Massachusetts Council of Churches

R. C. Leslie, Chaplain, Boston State Hospital and Boston Psychopathic Hospital, under the Massachusetts Council of Churches.

J. E. Thomas, director of religious education, Massachusetts Council of Churches.

G. W. Trimble, associate director, Research and Strategy, Massachusetts Council of Churches.

Without Annuity Claim upon this Annual Conference

W. E. Austill, Chaplain, U. S. Army.

L. C. Bockes, supernumerary relation.

E. I. Carriker, chaplain, U. S. Air Force.

E. E. Harper, director, School of Fine Arts and Iowa Memorial Union, State University of Iowa, Iowa City, Iowa.

A. R. Lewis (on trial), left without appointment to attend school.

R. E. Makepeace, chaplain and professor, New Mexico Military Institute, Roswell, New Mexico.

R. T. Mattheson, chaplain, U. S. Air Force.

R. F. McComas, chaplain, U. S. Navy.

O. F. A. Meinardus (on trial), left without appointment to attend school.

M. R. Shaw, New England secretary, National Council for Prevention of War, Washington, D.C.

G. V. Shedd, general secretary, Lord's Day League of New England.

W. H. Shillington, executive secretary, Ohio Council of Churches.

F. W. Smith, superintendent, Temperance Leagues of Maryland and Delaware.

W. H. Snape, Goodwill Industries, Washington, D.C.

R. M. Stevenson, lecturer on church music, University of California at Los Angeles.

Alexander Stewart, field secretary, American Friends' Service Committee.

Paul Stopenhagen (on trial), assistant director, Wesley Foundation at Harvard University, Cambridge.

S. W. J. Walsh, professor in Morningside College, Sioux City, Iowa.

D. A. Wells, assistant professor of Philosophy, The State College of Washington, Pullman, Washington.

Deaconess Appointments

M. Rebecca Bowman, Nurses Home, Emerson Hospital, Concord.

Bessie Carty, Pastor's Assistant, Wesley Church, Worcester.

Orianna F. Harding, Social Service, New England Deaconess Hospital, Boston.

Dorothy A. Hook, Deaconess-Church Secretary, Centre Church, Malden.

Edith M. Jordan, executive secretary of the New England Conference Board of Education, and Director of Christian Education for the Conference.

Isabel F. Whitaker, office secretary, The Methodist Publishing House, Boston.

Retired

Clara H. Barber, Susan D. Colson, Mollie E. Detwiler, Josephine S. Fisk, Emma Hahn, and A. Edith Smith.

Oppose Aid To Spain

Boston (RNS) — A resolution voicing disapproval of proposed financial aid to Spain by the Export-Import Bank was adopted by the New England Methodist Conference.

The resolution was introduced by the editor of Zions Herald, independent Methodist weekly. It gave three reasons for opposing the grant:

(1) Financial aid "would alienate democratic nations from the United States."

(2) "To grant aid to Franco would be further support of Spain's policy of discrimination against Protestants and Jews in that nation."

(3) Such a grant "would be further grist for the Communist propaganda mill in their determined dislike of this nation."

Another resolution stated that if America had made it plain "that we were on the side of the great masses of downtrodden humanity, wherever they exist, there is good reason to believe that the Communists would not now be in control in China."

The conference condemned all forms of gambling and chance-taking.

WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S

John Abbott Redmond, Minister

Reaffirm Church-State Stand

Cincinnati (RNS) — A report reaffirming its stand for separation of Church and State was approved by the Central Conference of American Rabbis at its annual convention here.

"We have always challenged and resisted promptly and courageously the claim of any religious group for support for its particular church and its own institutions from the political powers or public treasury of our land," said the report, prepared by the committee on church and state.

"This, with God's help, we shall continue to do," the report added.

The rabbis approved seven specific recommendations made in the report:

(1) "We protest against the use of our public schools as places of Bible distribution.

(2) "We do not believe that parochial schools, Christian or Jewish, should be directly subsidized from public tax money.

(3) "The use of clergymen as official paid court officers is in violation of the principle of the separation of church and state.

(4) "No public funds should be used for the support of the auxiliary needs of private sectarian schools, such as bus service.

(5) "We protest against the practice of seeking the support of town or city officials through governmental edicts or proclamation of a holy day that is not significant to the non-Christian public.

(6) "Religious bodies must not be permitted to use public buildings for the display of their strictly religious symbols.

(7) "We recommend that provision be made for the periodic publication by the church and state committee of a newsletter to be sent to each conference member, and that this publication contain up-to-the-minute information on the church and state relationship."

Communist Named Bishop

New York (NLC) — Election of the Rev. Laszlo Dezsery, 36, as bishop of the Montana Diocese of the Lutheran Church of Hungary, succeeding the deposed Bishop Lajos Ordass, was announced in Budapest on June 6th.

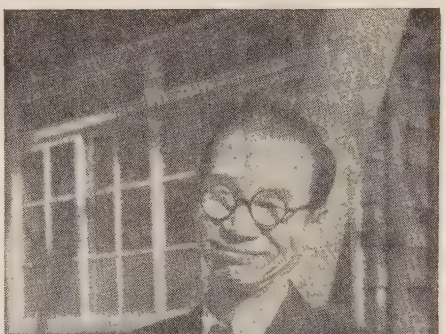
Dezsery was named to the high church post only a week after it was reported, on May 30th, that Bishop Ordass had been released from prison. Ordass served 20 months of a two-year sentence for "foreign currency manipulation," based on the claim that he "neglected intentionally to report foreign currency assets to the Hungarian National Bank."

Dezsery, an admitted Communist, was formerly pastor to students in Budapest, more recently a parish pastor at Obuda, a suburb of that city, and the editor of *Evangelikus Elet,* a pro-government church periodical.

Announcement of Dezsery's election occassioned no surprise in church circles, either here or abroad, as it was considered a foregone conclusion. His elevation to the bishopric followed the same familiar pattern that has marked the Communist Government's campaign to fill all important church posts with members of the party or collaborationists since Bishop Ordass was sent to jail on trumped-up charges in October of 1948.

As early as last March Dezsery was regarded as the most likely candidate to succeed Bishop Ordass as head of the largest of the four dioceses of the Hungarian Church. The Montana or Banyai Diocese has 300,000 members or half the total number of Lutherans in Hungary. Its bishop is normally recognized as primate of the church.

Kagawa To Visit U.S.



Toyohiko Kagawa, world-renowned Japanese Christian leader, guide of social movements, former adviser to the Premier of Japan and to the Mayor of Tokyo, is coming to the United States in July for a six-months evangelistic tour, including Canada, according to an announcement by Dr. J. Henry Carpenter, secretary of the Kagawa Committee which represents the major Protestant denominations.

Kagawa will fly here from London on July 13th after a strenuous campaign in England and on the continent where halls and churches have been crowded to overflow capacity. Requests from religious groups and churches in the United States have far exceeded the possibilities of meeting the demand; the limit of 146 bookings have been made.

Beside speaking at many of our large cities such as New York, Philadelphia, Chicago, Detroit, Minneapolis, Memphis, Nashville, San Francisco, Los Angeles, etc. he will appear at many well-known conference-grounds such as Montreat, N. C., Chatauqua, N. Y., Silver Bay, N. Y., and at many colleges a seminaries.

Dr. Kagawa, is particularly known for settlement work in the Shinkawa slums Kobe; for his work for the laborers a farmers; his relief work after the great ea quake; and especially for his evangeli work in the Kingdom of God Movem through which thousands of converts w brought into the Christian Church.

This will be Dr. Kagawa's sixth visit the United States. In 1914-15 he studied Princeton where he obtained his Bachelor Divinity degree. In 1924, 1931 and 1936 conducted lecture tours and evangelistic me ings here, in 1936 carrying on his miss in this country for a full year. In 1941 K awa was a member of a group of Japan who came to America to try to prevent w This Christian peace group met with American church leaders, and governm officials in a last minute effort to avert w and strengthen Christian fellowship in c war came.

During the period of the war, Kagawa mained in Japan where he was arrested th times for statements he made that were acceptable to the Japanese war leaders, a at least once because he was sympathetic w the people of China.

Dr. Kagawa is the author of several boo among them "Songs from the Slums" (A ingdon-Cokesbury), "Behold the Man" a "Meditation on the Cross" both by Harper Brothers who are also preparing anoth book on "Meditations."

In commenting on his coming, Dr. Jo R. Mott wrote: 'There is no Christian lead East or West, whom I would more heart welcome at this critical moment than D Kagawa."

Dr. E. Stanley Jones states: "I believe th the coming of Dr. Toyohiko Kagawa America at the present time is very opp tune. He can be a bridge of understandi and good will between Japan and America

Dr. John B. Nield, International Represe tative of the Movement for World Evange zation, in London, writes: "Wherever he h gone, he has been wonderfully received, a practically all his meetings have attract crowds exceeding the capacity of the buil ings."

From John Nevin Sayre's son in Stuttga Germany, comes this word: "The bigg event here was Kagawa's address in t Leonhardskirche. The church was ja packed, people practically hanging from t rafters, and left standing outside."

Also Dr. C. Oscar Johnson, pastor, Thi Baptist Church, St. Louis, Mo., and Pre dent of the Baptist World Alliance, added testimony: "I consider Dr. Toyohiko Kaga one of the greatest living Christians of o day. His coming to this country at t time is of the highest significance in that will serve to strengthen the ties between t Christians of Japan and America."

rchange Preachers

Harry N. Holmes, secretary of the hittee on Interchange of Speakers and hers, has announced the ministers who been credentialed for interchange ning during the coming summer. gagements in churches, ministers' con- ions, university and summer conferences merica have been made by the American nittee. Similar appointments have been by the British Council of Churches for going abroad.

FROM AMERICA

an Lynn Harold Hough, of New York; Oscar Thomas Olson, of Cleveland, ; Dr. Rector W. Johnson, First Meth- Church, Yakima, Wash.; Dr. Charles Holman, Union Church of Guatemala Dr. Frank Warren, president, Whit- h College, Spokane, Wash.; President ur Cushman McGiffert, Chicago Theo- al Seminary, Chicago, Ill.; The Rev. an Howard Gist, of New York; Dr. n B. Harmon, editor, Abingdon-Cokes- Press, New York; The Rev. James dley Cox, Winston-Salem, N. C.

FROM GREAT BRITAIN

ery Rev. Provost of Portsmouth; the Rev. E. Aubrey, Secretary of British Baptist on, London; the Rev. L. E. Cooke, Sec- ry of Congregational Union, London; Rev. F. P. Copland Simmons, London; Rt. Rev. R. D. Whitehorn, Moderator British Presbyterian Church; President or Murray, Cheshunt College, Cam- ge; the Rev. R. D. Say, Secretary British ncil of Churches, London; the Rev. C. Mortlock, Rector of St. Vidast, London; Rev. David H. C. Read, Chaplain, Edin- gh University, Scotland; the Rev. An- w B. McLellan, Clark Memorial Church, gs, Scotland; Professor Emlyn Davies, tist College, Cardiff, Wales; the Rev. Dr. n Short, president, Congregational Union, arnemouth, England; the Rev. E. Benson lkins, Ex-President, British Methodist Con- ence, Manchester, England; the Rev. A. Binks, London, England; the Rev. D. ward Jarvis, Wellington Church, Glasgow, otland; the Rev. Harold Cockburn, Dum- s, Scotland.

izabeth M. Lee Lectures

n honor of Miss Elizabeth M. Lee, an ecutive secretary of the Department of ork in Foreign Fields, Woman's Division Christian Service, an annual lectureship s been established in the Union Evangelical ninary, Matanzas, Cuba. The purpose of e lectures, according to Alfonso Rodriguez idalgo, president of the seminary, is to lift e spiritual and cultural life of the com- unity as well as to give greater service to e evangelical churches of Cuba. The lec- reship was named for Miss Lee because of r years of service and devotion as a mis- onary administrator for The Methodist nurch in Latin America.

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GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

The person chosen to give the "Elizabeth M. Lee Lectures" in May of this year was Bishop Sante Uberto Barbieri of the Methodist Church in Argentina. The topics of his six addresses were: "What Is Man?" "The Essential Objective of Man," "Man's Ideal," "The Shortcoming of Man," "The Power of Man," and "The Destiny of Man." The lectures had an average attendance of 300 persons.

Brooklyn-Born Polish Educator To Return To Poland

One of the oldest "young" scholarship students from Europe is sixty-year-old Joseph Szczepkowski, who will receive his M.A. degree from Drew University, Madison, N. J., in June. He is on leave from Copernicus University in Torun, Poland, where he is professor of English.

Mr. Szczepkowski, born in Brooklyn, N. Y., has lived in Poland since 1928 and has been a Polish citizen since 1939. He holds the A.B. degree from Syracuse University, and has studied at Cazenovia Seminary, Cazenovia, N. Y., the Y. M. C. A. College in Springfield, Mass., Detroit Teachers' College, and Garrett Biblical Institute, Chicago, Ill. He has also studied at Cambridge University in England.

Mr. Szczepkowski was brought to America by The Methodist Church in 1948 for a year's study under its Crusade scholarship program. The scholarship was extended after he received his B.D. last year at Drew. He expects to return to Poland in the early summer.

Following his graduation from Syracuse in 1923, Mr. Szczepkowski was awarded a scholarship to study in Poland. While there he met and married an assistant professor in Polish literature at Pozan University. Returning to America with his bride, he became pastor of a bi-lingual church and director of a community house in Detroit, Mich. His wife's homesickness led him to take his family to Poland.

During the war, Mr. Szczepkowski was permitted by the Germans to go to Warsaw, where he became associate pastor of a church. Following the destruction of that city in 1944, he found himself in Cracow, Poland, where he again held a pastorate. When the Germans withdrew, he was appointed lecturer of English philology at Cracow University. Later the university in Torun was re-established and Mr. Szczepkowski was given the chair of English.

Mr. Szczepkowski's wife is headmistress of a junior college in Poland. They have a son and a daughter, both students at the university in Torun. Mr. Szczepkowski hopes to continue ministerial and educational work when he returns to his home.

Deplore 'Pink Fringe' Term

BLOOMINGTON, Ill. (RNS) — The Illinois Methodist Conference adopted a resolution here deploring the "use of such expressions as 'the pink fringe' when used to apply to a group which is trying to apply Christian ideals in our daily living."

The resolution was prompted by a recent *Reader's Digest* article by Stanley High entitled "Methodism's Pink Fringe."

A statement by Bishop J. Ralph Magee of Chicago, was included in the resolution. The bishop defended the Methodist Federation for Social Action which was under fire in the article.

"It is largely due to this group's education and discussion process that we have collective bargaining and an eight hour day," he said.

The conference also adopted a resolution disapproving inter-marriage of Protestants and Roman Catholics under present requirements by the Catholic Church that children of such marriages be brought up in the Catholic faith.

PERSONS

The Rev. A. Raymond Grant, formerly pastor of Faulkner Memorial Methodist Church, Malden, Mass., has recently completed his 14th year as pastor of First Methodist Church, Sacramento, Calif., which is celebrating its centennial this year. A campaign was launched to raise $60,000 to remodel the church building and educational plant, and by June 2nd $78,000 had been received. Mr. Grant is the brother of Mrs. Peter Palches, wife of the minister of the Community Church at Osterville, Mass., and of Mrs. Paul E. Johnson, of Auburndale, Mass., whose husband is professor of the psychology of religion at Boston University School of Theology.

On Sunday, June 11th, the Rev. Oscar M. Polhemus of Lancaster, N. H., delivered the baccalaureate address at Lancaster Academy for the class of which his son, David, is a member. He is to give the commencement address at the high school of Pittsburg, N. H., on June 15th. In connection with the observance of Children's Day he baptized 35 children and two adults at Lancaster and Grange. On the afternoon of the same day Dr. Polhemus made a short address at the golden wedding celebration of two of his parishioners at The Grange, Mr. and Mrs. Joseph McConnell.

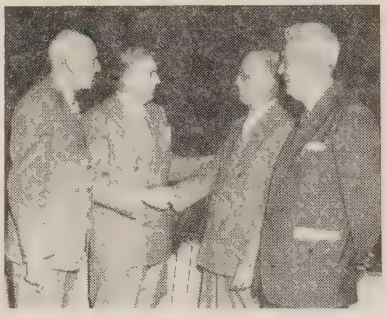
The Rev. William J. Ogle, pastor of Grace Methodist Church in Cambridge, Mass., is a patient at the New England Deaconess Hospital. Mr. Ogle is in the Baker Clinic where he has undergone surgery.

John M. Bowmar, Jr., son of the Rev. and Mrs. J. M. Bowmar of Plainville, Mass., has received a $250 scholarship from the Schepp Foundation to continue his studies at Northeastern University where he has just completed his freshman year. Mr. Bowmar is majoring in chemistry and throughout the year was on the Freshman Honor List for high achievement of grades.

Mrs. Frances E. (Moore) Learning of Malden, Mass., a former employee of ZIONS HERALD, died June 8th in Malden, following a long illness. She was the widow of Samuel Learning, and a member of the Cliftondale Methodist Church. Mrs. Learning is survived by three daughters, Mrs. Louis E. Lauriat, of Wollaston, Mass.; Mrs. Ethel Dahl, of Washington, D. C.; and Mrs. W. Lincoln Young, of Concord, Mass.; seven grandchildren; and two great-granddaughters. The service was conducted in Saugus June 10th by one of Mrs. Learning's grandsons, the Rev. Wesley D. Osborne, minister of the Methodist Church, Plainville, Conn., and the Rev. Wilbur Ziegler, minister of the Cliftondale, Mass., Methodist Church.

Friends of Dr. and Mrs. Harry N. Holmes of Ridgefield, Conn., will be saddened to learn of the death on June 6th of their son, H. Kelman Holmes, 30, following a long illness. Mr. Holmes, a graduate of Haverford College, was a teacher in Woodmere Academy, Long Island. Services were held in the Methodist Church in Ridgefield, the minister, the Rev. John W. Crayton, being in charge. He was assisted by the Rev. Dr. Lester Ward Auman, superintendent of the Brooklyn South District, who had been the Holmes' pastor during the past twelve years; and by the Rev. Burns Brodhead, of Bethlehem, Pa., a college classmate of Mr. Holmes.

Senator McMahon Greeted



New London Day

NEW LONDON, Conn. — Senator Brien McMahon (D., Conn.) is greeted by leaders of the New England Southern Conference when he spoke at its 110th annual session on June 2nd. Later in the meetings, conference members voted whole-hearted support of his proposal in the Senate that colossal expenditures for military purposes be diverted to peaceful services to needy nations. Shown above left to right are: the Rev. Orville E. Crain, Norwich District Superintendent; Senator McMahon; the Rev. Oliver W. Bell, pastor of the New London host church; and Robert L. Hammond of Attleboro, Mass., lay leader of the New England Southern Conference.

Special contributor to ZIONS HERALD, the Rev. Clair M. Cook, has recently been made a weekly columnist for the New Hampshire daily, *The Strafford Star*, published in Dover, New Hampshire. Mr. Cook's column, entitled, "Let's Look at Labor," emphasizes the local picture in labor as well as dealing with national aspects. Mr. Cook is pastor of Bethany Methodist Church, East Rochester, New Hampshire.

The Rev. and Mrs. P. H. Lush have been enjoying a feast of good things recently. On April 1st, Paleme Jean, their third grandchild was born. On April 16th Herbert Leslie, their youngest son, was married to Miss Aida Louise Hutchins, a teacher of art in the Rockland Schools. On June 12th H ert was graduated from Gorham Teac College, with the Bachelor of Science in E cation, and Elmo was graduated from C College with the Bachelor of Arts deg Mr. and Mrs. Lush have four sons and of them are college graduates with degr Mr. Lush is pastor of Elm Street Metho Church, South Portland, Maine.

Mrs. William Newton

Mrs. Marian W. Newton, 78 years widow of the Rev. William Newton, a M odist minister, died Sunday, June 11th, the home of her daughter, Mrs. Raym Jones, two miles west of Hagerstown, In ana, after a long illness. She had resi with her daughter since the death of husband in 1937 after serving with him many years in the New England South Conference.

Mrs. Newton was born in Middlefi Conn., Dec. 25, 1871, the daughter of and Mrs. Henry Wilcox. She was gradua in 1890 from the State Normal School New Britain, Conn., and taught several ye in Connecticut schools. She was a mem of the Hagerstown Methodist Church.

Survivors, in addition to her daughter, clude one son, Dean W. Newton of Berg field, N.J.; a sister, Mrs. Charles W. Lee New Britain, Conn.; one niece, Ruth W cox of New York City, four grandchildr and two great-grandchildren. Funeral vices were held Wednesday, June 14th 3 p.m. at the Meeks Mortuary Chapel Muncie, Indiana, with the Rev. L. E. Cl ton, pastor of the Hagerstown Metho Church in charge.

Frank Gerrish Potter

The Rev. Frank Gerrish Potter, 74, past emeritus of Grace Methodist Church in Ca bridge, Mass., and retired member of New England Conference, passed away June 12th at the Palmer Memorial, New E land Deaconess Hospital, Boston.

During his 42 years in the Methodist m istry, Mr. Potter served churches in So Boston, Allston, Waltham, Dorchester, Ly and Cambridge.

Mr. Potter is survived by his wife, Hann M. Potter, with whom he lived at 1137 M sachusetts Ave., in Cambridge.

Funeral services were held on Thursd June 16th at Grace Church in Cambrid under the direction of the Rev. Victor Sawyer, assisted by the Revs. William Gun George E. Heath, Willard C. Arnold a Ernest A. Gooding, Jr. Burial was at Auburn Cemetery in Cambridge.

Mrs. Joseph W. Selby of 219 Chestnut West Newton, Mass., died on Saturday, Ju 10th at the age of 86. The funeral serv was conducted by the Rev. Hamilton C ford at the Newtonville Methodist Chu on Monday evening, June 12th, and

ittal services were held the following t Sharpton, Maryland, by the Rev. J. ey Wagg, minister of St. Paul's Meth- Church, Atlantic City, N.J. Mrs. Selby vived by her son, Howard W. Selby, est Newton, and by two brothers, Vic- Villiams of Atlantic City, N.J., and Gary ams of Hartford, Conn.

e Rev. Paul A. Stauffer took up his s June 15th as pastor of the First Meth- Church of Portsmouth, N. H., by ap- ment of Bishop John Wesley Lord. Mr. ffer was received into the New Hamp- Conference at its recent session on cre- als from the Society of Friends, his s recognized as deacon. He was then ed elder by the New Hampshire Con- ce to be ordained elsewhere since he l not be present at the ordination service. received his orders at the New England ference ordination service Sunday, June in Union Church, Boston.

e Rev. John A. Redmond, minister of aul's Methodist Church at Niagara Falls, York sailed from Quebec City on June as representative of American Method- to Great Britain for the summer of 1950. mission is under the auspices and direc- of the Ecumencial Methodist Committee. mpanying Mr. Redmond on his visits churches and conferences in England, thern Ireland, and Scotland will be Mrs. mond and their daughter Joan Margaret, ember of the National Honor Society queen of the Winter Carnival of Wells ege in 1949. The Redmond family is duled to sail on the return trip leaving gust 1st.

ishop John Wesley Lord announces the ointment of the Rev. Lester L. Boobar to pastorate of Pleasant Street Methodist rch, Waterville, Maine, effective July 1st. Boobar has been superintendent of Port- d District for nearly three years. As tor at Waterville, he will follow the Rev. Clifford H. Osborne, who was recently med to the faculty of Colby College as plain and associate professor of religion. Boobar is married to the former Erma Steeves, and they have three children — nn R., Patricia L., and Daniel S., aged rteen, ten, and eight respectively.

Two Methodist educational institutions, coming College and Wesley Junior Col- ge, recently were accredited by the Middle tes Association of Colleges and Secondary hools. Dr. John W. Long is president of coming College, Williamsport, Pa., and . O. A. Bartley, of Wesley Junior Col- ge, Dover, Delaware. Under Dr. Long's esidency, Lycoming College, which began Williamsport-Dickinson Seminary, became junior college in 1929 and a four-year col- ge in 1947.

Dr. Edward J. Rees, minister of Madison Street Methodist Church, Clarksville, Tenn., is in receipt of a notice from Bishop G. Bromley Oxnam, Secretary of the Council of Bishops of The Methodist Church, informing him of his election to membership on the Federal Council of the Churches of Christ in America.

Rejects Priest's Protest

FAIRHAVEN, Mass. (RNS) — Despite the protest of a Roman Catholic priest, the school committee voted here to hold Fairhaven High School's baccalaureate exercises on June 18th in Unitarian Memorial Church.

Father Thomas Lyons, superior of Sacred Heart monastery and administrator of the Roman Catholic Church, had charged that the custom of holding the exercises in the

EVENTS

Unitarian church was a slight against other religious groups. He warned his parishioners that they were prohibited from "actively" participating in the baccalaureate service under its present arrangement.

A statement issued by the school committee's chairman, Waldo E. Haydon, announcing that the service would be held as scheduled, stressed its non-sectarian nature. He said the program was held at the Unitarian Church to honor Henry Huttleston Rogers, Fairhaven's benefactor.

Of the 130 members of the graduating class of Fairhaven High School, 50 are said to be Catholics.

East Pittston Centennial

A 100th anniversary celebration is being held this week at the Methodist church in East Pittston, Me., where the Rev. Arthur B. Squires is pastor. Field day exercises will be held on Thursday, June 22nd, climaxed by a banquet at 5:30, at which the Rev. Arthur G. Christopher, minister of Green Street Methodist Church in Augusta, will be the speaker. Field Day festivities will be carried on throughout Friday and Saturday. Guest speakers at the morning and evening services on Sunday will be the Rev. Louis S. Staples, Bangor District Superintendent, and the Rev. Raymond Hart, chaplain at the Veterans Administration in Togus, Me., both former pastors at East Pittston.

Methodism in this area dates back to 1794 when Jesse Lee visited Pittston and stayed for several days of preaching. He was soon followed by Phillip Wagner, Rogers Searls, Elias Hull and Enoch Mudge, until the church was organized there in 1797 by Aaron Humphrey.

The church membership there, under the present pastorate, has grown to 114. There have been 13 baptisms and 14 members received during the past year. Plans have now been launched by the M.Y.F. to complete the unfinished basement of the church, build a recreation room, kitchen, and dining room.

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Orthodoxy In Yugoslavia

(Note — The following feature has been compiled by EPS-New York on the basis of information received from EPS-Geneva and American sources.)

Convulsions of Yugoslav society, first under the Nazi occupation and now under the Communist regime, have brought the priesthood of the Serbian Orthodox Church closer to the people than ever before, according to recent reports from Yugoslavia.

As in the case of many other countries now under Communist domination, traditional sources of Orthodox Church income from monastic lands have disappeared, and orthodox priests have, in addition to their clerical responsibilities, taken jobs as teachers, farmers, accountants, industrial laborers, etc.

The Rev. Robert Tobias, Disciples of Christ minister from Kansas, and a secretary of the World Council's Department of Interchurch Aid, pointed out, after a three weeks tour of Yugoslavia, that the life of the church has been greatly simplified and revitalized by its apostolic-lay character.

"The priesthood have been brought into close contact with the people and their problems," Mr. Tobias said, "and see growing opportunities for simple Christian witness and evangelism.

The Serbian Orthodox Church in Yugoslavia numbers roughly 40 per cent of a total population of 15 million, with its main numerical strength in the Southern Provinces of Montenegro, Macedonia, and Serbia.

The pro-government Union of Orthodox Clergy, Mr. Tobias said, included 80 per cent of the lower clergy and has the support of one bishop. Generally opposed by the hierarchy of the church because of its close relationship with governmental authorities, the union was termed by the late Patriarch Gavrilo a "threat to the church's independence," according to Religious News Service.

The union, which was originally established in 1889, was reorganized after the war and has since grown rapidly in membership, providing a channel through which the lower clergy can express their will in the administration of the church. Two delegates from the Union, for instance, will be participating in the electoral council which will be nominating the new Patriarch on June 10th.

To provide material assistance for priests, the Union maintains a consumer co-operative and small co-operative factories for religious supplies. It also publishes a bi-weekly journal, and offers assistance to priests in organizing training courses and conferences.

To replenish the depleted ranks of the priesthood, the Orthodox Church maintains two seminaries, one at Prizren with 105 students and one at Rakovic with 50 students. An additional 100 students will be received in the two seminaries for the autumn term. At the University of Belgrade there is a divinity school with 185 students and 19 faculty members.

Protestants in Yugoslavia, numbering roughly 300,000 of which half are Lutheran, have no seminary at present. Hence further ministers supplement their regular courses at universities with special instruction from their local ministers or bishops. To enlarge evangelism within Yugoslavia, Protestant groups are giving considerable effort to the training of lay preachers and teachers.

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Union Official Asks Hands-Off Policy By Churchmen

Orange, N.J. (RNS) — Churchmen h were asked to keep a hands-off policy i forthcoming union election at the Mon Calculating Machine Company between United Electrical Workers' Local and International Union of Electrical Work Local of the C.I.O.

The request was made by Raymond Sh tuck, president of the UE Local, who s that "the church is definitely separated fr the state and that also applies to un politics."

Mr. Shattuck made his statement after t local Roman Catholic priests requested th parishioners to vote against the UE Lo because its members "disregarded truth the sake of expediency, according to Co munistic doctrine."

Both priests, Msgr. Michael A. Mech pastor of Our Lady of the Valley Chur and the Very Rev. Andrew F. Petra O.F.M. Cap., pastor of Our Lady of Carmel Church, made similar statements c cerning the UE Local last year. Howev the left-wing slate of the local won 15 the 18 offices.

Denies He Phoned Heaven

Indianapolis (RNS) — Methodist Bish Richard C. Raines insists that he did not Heaven by telephone last month.

The bishop's May telephone bill inclu a charge listed as "Heaven, 70 cents." T Methodist leader maintained firmly that was a mistake. The telephone company just as firm that it was not.

Bishop Raines thought it had somethi to do with a call he had made to N Haven, Indiana.

The Homemaker's Corner

Mrs. Harry A. Burnham

If the family must be at home this su mer it will take a bit of imagination to ke active youngsters occupied and out of m chief. Two lads of six and seven were "a ing up" one day when their father put imagination to work, and set them to ca ing some trees near his house into shapes animals. It took a good part of the su mer and some help on the part of fath but at the end of the season there was qu a menagerie in the back yard, and the tr were none the worse for the adventure.

Another family of children were very fo of playing checkers and often took th game into the yard. The result was t checker men often got lost, and there wa request for another set.

One day their father said, "We are not ing to buy any more checker men. Y will have to make your own. Come to barn with me and I will show you how.

The children wondered what was goi

ppen, as their father stopped on his o the barn to collect several old broom ake handles.

h pencils to mark lines about one-er of an inch apart, and several saws, oys soon had a collection of checker Then came the fun of sand-papering and painting half of them black and ed.

artistic sister painted tiny flowers on nd of each. The result was a set of er men which was the pride of the family, "Because, you see, we made ourselves."

e of the boys, being business-minded to collect old handles from the neigh- and has dreams of going into business. ven thinks he may carve a set of chess from some of the handles; a rather tious project, but he may do it.

efully directed imagination has led to of the great discoveries of the world. ps you have an Edison in your family.

tican Hopes For rld Council

PS) — The recent revision of the Vat- attitude toward the ecumenical move-, or more specifically toward the World ncil of Churches, has occasioned rising s among Catholics that good may come e matter after all.

e Rev. Thomas Boyle, priest of the gonish diocese in Canada, writing in *Commonweal* of April 28, 1950, attrib- Rome's new approval, however qualified, hanges in the approach of the World ncil. The ecumenical leaders of the 's, he says, tended "to believe that men d themselves accomplish what they now gnize is possible only under 'the pres- of the Spirit of God'."

The Church," continues Fr. Boyle, "now ts to help the ecumenical movement at- its goal. For this reason she recom- ds it to the fervent prayers of the whole olic people. Further, she permits com- nt theologians to participate in discus- groups which may offer 'a desirable sion for spreading a knowledge of Cath- doctrine with which non-Catholics are erally not sufficiently conversant'." (His tations are from the papal "Instruction Local Ordinaries about the Ecumenical vement.")

r. Karl Rahner, S.J., professor of dog- ic theology of the University of Inns ck, in a lecture printed in the May 28th e of *Der Volksbote,* independent Austrian Catholic weekly discussed those Catholics and Evangelicals "to whom the church has become the focus of their existence, and to whom Christianity has been, as it was in Luther's time, the source of faith and grace."

"Liberalism in evangelical theology is dead," lectured Fr. Rahner, "We can discuss with one another questions which are really theological, which are being asked within Christianity today by both confessions."

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On A Wide Circuit

W. W. Reid

The American way of life, and the Christianity that we like to believe undergirds that way, meant much to Taneo Chiba. In fact, he was "an American Christian product" witnessing for many years in Japan, principal and head-teacher of famed Methodist-established, American-rebuilt (after two fires) Chinzei Gakuin in shipbuilding Nagasaki. Mr. Chiba first heard the gospel from American Christian lips in the Nagasaki of his childhood; he was given secondary education in Chinzei Gakuin and in Los Angeles, Cal. Methodist Ohio Wesleyan University prepared him for his A.B. degree; Methodist Garrett Biblical Seminary gave him his B.D.; American Methodist bishops ordained him deacon and elder, and sent him out to proclaim the unsearchable riches of Christ Jesus. Back in Japan he taught hundreds concerning the Christian way — and the American know-how.

Came the spring of 1950. The second atomic bomb — made in America ("Christian-made?") had made Nagasaki one vast graveyard and morgue. The story of its thousands of victims is now one of history's black pages. American-Christian-built Chinzei Gakuin was demolished; American-Christian-trained Taneo Chiba was burned, and hospitalized for many months. Released by the doctors, he was rebuilding Chinzei — again with American and Christian aid — when death came a few days ago: death in the form of anaemia induced by the atomic burns of five years earlier.

We can pray that no atomic bomb will ever be dropped upon man, and we can work toward that end and as we pray. If people become so insane as to drop another bomb, it may well be the principal and students in *your* town who are the victims.

The major task before mankind today is to so organize its activity and orient its thinking that war will never again break across the earth: war with any instruments "hot or cold," war in any place, war for any "cause." Suggestions to outlaw certain tools (atomic bombs, etc.) are futile: come war, and every possible gadget will be dragged into service. Dispersal of cities, "burrowing in" of industries underground, mechanical defenses to be countered by mechanical super-offenses, hope for some magic anti-atomic pill or injection: all indicate the assinine state into which the military has led the people. The only defense of men against man-made atomic destruction lies in the mind, and will, and activity of man himself to out-law every weapon of war and war itself.

"The choice before human society today is total war with total destruction or the adjustment of the international political system to make war obsolete," said Lord Boyd-Orr, Nobel Peace Price winner, recently. "The only way to avoid war is to get the nations to co-operate to apply modern science to build a world of plenty and economic prosperity. By doing this they will create a community of interest which is the only basis for a community of nations. We cannot get permanent peace by agreements not to do things, agreements which, in any case, would be automatically canceled on the outbreak of war. The only kind of peace is a positive dynamic peace which will help to reconcile economic interests and gradually eliminate the causes of war."

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". . . This is the heart of our faith in the Kingdom, this faith in the sovereignty of God. We may differ, and have differed, in the ways we believe God effects the coming of his reign, but there is no doubt about the reign itself."

* * * *

"Our Faith in the Kingdom of God"

The Advance for Christ and His Church

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Bars Parochial Bus Transportation

AUSTIN, Tex. (RNS) — Use of state funds for the transportation of parochial school students, faculty and staff members has been banned by the state board of education.

The board adopted unanimously a resolution which cited the state constitution and a ruling of the state attorney general as prohibiting transportation for other than pupils and employees of the public schools.

The board announced that state funds would be withheld from school districts found to be transporting other than public school students and personnel.

Discussion of the resolution took place in a closed-doors session with the board acting as a "committee of the whole." When the session was opened, the resolution was adopted unanimously without further discussion.

The Parson Looks At Labor

Clair M. Cook

Methodism's Printing Business

The Social Creed of The Methodist Church stands, among other things, for "reasonable hours of labor, for just wages, for a fair day's work for a fair day's pay." It needs constantly to be reminded of its Christian duties as an employer, as in its relationship to more than 1600 employees of our Methodist Publishing House.

It may not be a fact known to most Methodists, but we are now operating only two instead of three printing plants. The Chicago plant, where the *Christian Advocate* and other Chicago office material was formerly printed, has been abandoned since last October. Only Cincinnati and Nashville are now doing official Methodist publishing. According to the Chicago Federation of Printing Trades Union, in a March 13th letter to the Rev. Armand Guerrero of Chicago's Mayfair Methodist Church, the job scale for printing at union rates in latest figures then available were: Chicago, $2.54 per hour; Cincinnati, $2.34 per hour; Nashville, $2.00 per hour. Our Cincinnati plant has been unionized since 1933; the Nashville plant is not a union shop, and in times past has been charged with opposition to unionization.

At any rate, the decision to move out of Chicago was based on estimated savings. The Trundle Engineering Company of Cleveland, at a cost of $15,000, conducted a survey whose results were part of the basis for the decision. Estimates of savings, made by them and others, ranged from $145,000 to $200,000 per year. Printing costs in Chicago, according to official audit figures, were 57 cents an hour more than in Cincinnati and $1.07 an hour more than in Nashville, in a comparison of the three publishing units.

But what about the people whose jobs were at stake in the moving of the plant? The situation is complicated by the fact that, as employees of a non-profit organization, they are not covered by Federal social security. According to Dr. Roy L. Smith, publishing agent resident in Chicago, employees dropped were given vacation pay of two or three weeks' wages (dependent on length of service), and two weeks' wages as severance pay. Decision and action were taken so quickly that only about three weeks' notice was available to the employees losing their jobs. Some were offered comparable jobs in Nashville or Cincinnati with moving expenses paid.

Since 1938, a retirement plan has been in effect with the Metropolitan Life Insurance Company, partly employee-paid. One Chicago employee, 63 years old with 39 years of service, will receive a total pension of $848 per year, which is less than $22 per year of service. (The New England Conference rate for preachers is $35 per year of service.) But this is really good, as compared with a 57-year-old woman with the same length of service, in poor health. She was not recommended for a pension, but was persuaded to wait until 65 to draw her retirement income, which will then be double what it would be now, then attaining the sum of $300 per year! This is a little over $7 per year of service.

There is no excuse for our Publishing House, which not only turned over $400,000 for preachers' pensions last year but plowed back another $287,000 in profits, keeping its pensioners in penury far worse than the fate of its retired preachers. After all, it is a highly profitable business. A report on the first seven months of the current fiscal year showed $300,000 more "produce" (which would be called profit were it not a non-profit business) than the previous year. Some of it should go toward a more adequate retirement plan for its own employees.

Bars Petition

Boston (RNS) — Attorney General Francis E. Kelly ruled here that an initiative petition to repeal the recently enacted Sears-Rugg law cannot be placed on the November election ballot. The Sears-Rugg law guarantees continued bus transportation for parochial school pupils.

In his opinion, requested by the secretary of state's office, the attorney general cited a provision of the state constitution that "no law that relates to religion, religious practices or religious institutions . . . shall be the subject of a referendum petition."

Frank J. Batcheller, president of the League Opposed to Sectarian Appropriations, sponsored the initiative petition to repeal the Sears-Rugg law. He said that the attorney general's ruling would be appealed to the State Supreme Court.

Endorse Segregated Churches

Savannah, Ga. (RNS) — Separate churches for white and Negro worshippers were endorsed here by the South Georgia Methodist Conference. An adopted resolution approved the continuance of the Central Jurisdiction, which lumps together 19 Negro conferences.

The race relations resolution urged editors and publishers of Methodist journals to avoid the use of pictures and articles which might be offensive to some people. The resolution was a watered-down version of a stronger-worded document which would have condemned the Methodist Federation for Social Action and the National Congress of Methodist Youth for recent utterances.

As it stood originally, the resolution would also have censured the Methodist publication *The Adult Student* for "extreme statements."

The substitute resolution was presented by Dr. W. F. Quillian, of Atlanta, after heated debate in which Dr. H. T. Freeman and the Rev. J. Ed Fain led a fight for adoptio the original resolution. Dr. Quillian's tion was passed by a large majority.

The resolution objected to a statemen *The Adult Student* that "most Metho recognize that the existence of the Ce Jurisdiction is a sign of our failure to pra freely the gospel of brotherhood taugh Our Lord."

The resolution affirmed the belief that gro members would be happier and more freedom in managing their affairs Jurisdiction of their own.

Bishop Deplores Attack

Toledo, Ohio (RNS) — It is a matte "keen regret" that the Catholic pos should be so misunderstood, Bishop Ka Alter of the Toledo Catholic Diocese here.

Speaking to the Ursuline Academy gr ating class, he referred to a district su intendents' report made at the annual m ing of the Ohio Methodist Conferenc Lakeside, Ohio.

The conference report charged that Catholic hierarchy "seeks to bring every tion and institution under the control of Vatican," and warned of "the threat to public schools as well as our political religious institutions."

"We attack nobody," Bishop Alter "We ask the same rights for all citizen gardless of their religion."

He asserted there are three points to emphasized in the current debate over eral aid to education. First, he said, C olics should have no quarrel with the pu school system.

"If there were no such system, we w create one," he said. "There should b universal public, tax-supported education

Second, Catholics are not asking for a of tax money in support of "our schools, stated. Thirdly, Catholics are insisting they have a right to health and transp tion and other social services provided by government.

Thus, in equity, they should not be prived of such services simply because choose to send their children to private ligious institutions, Bishop Alter said.

Ask Official Social Group

Tacoma, Wash. (RNS) — Resolutions ing upon the Church's General Confer to disavow the Methodist Federation Social Action, an unofficial agency, an substitute for it an official board in the of social service were adopted here by Pacific Northwest Methodist Conferenc

The resolution on the Methodist Fe tion declared that the church has no for any unauthorized organization "w uses the church and its prestige as in ments of independent propaganda."

tion has been attacked in some quart- the "pink fringe of Methodism."

resolution on the creation of a social board said such a board would rep- The Methodist Church officially in the f world peace, race relations, temper- industrial relations, relief and recon- on, "and the entire field of Christian n expressed in our creed."

300 delegates debated at considerable before approving by a vote of 150- e censure of the social action federa- Opponents said the conference should re than deny some other organization's purpose. It should, they argued, take tive course and affirm a definite goal e church. The action calling for estab- ent of a general social service board fol- .

arable Of The Vacationist

w it came to pass as summer drew nigh Mr. Church Member lifted up his eyes the hills, and said,

, the hot days cometh and even now t hand. Come, let us go unto the ts, where cool breezes refresh us and us scenes await us."

hou speakest wisely," quoth Mrs. ch Member. "Yet three, yea, four, s must we do before we go."

hree things I can think of, but not four," nded Mr. Church Member. "We must ge for our flowers to be cared for, our cut and watered, and the mail for- ed, but the fourth eludeth my mind."

he fourth is like unto the first three, more important than all," said Mrs. ch Member. "Thou shalt dig down thy purse and pay thy church pledge, the good name of the church may be rved and that it may be well with thee, erily I say unto thee, thou hast more y now than thou wilt have when thou return."

nd it came to pass that Mr. Church Mem- paid his pledge for the summer, and Treasurer rejoiced greatly, saying: "Of uth there are those who care for the 's work." And it was so. — *Reprinted "The Carillon," published by Trinity hodist Church, Springfield, Mass.*

re Clubs

ew Zions Herald clubs have recently formed at St. Paul's Methodist Church ynn, Mass., where the Rev. Percy M. kcox is pastor, and at the West Roxbury hodist Church (Mass.) where the Rev. ncis C. Wilson is pastor. Also several e subscribers have been added to the Z.H. at First Church in Everett, Mass., ugh the efforts of the Rev. Joseph A. enson.

Ve heartily welcome these new readers hope that they thoroughly enjoy the ing year's reading.

Would Train Indian Pastors

A theological professor from India is studying in America to promote something new in his native land: the use of psychiatry in pastoral care. He is the Rev. Ram Dutt, a Ph.D candidate at the Boston University School of Theology. He is on leave from Bareilly United Theological Seminary, where he taught seven years before coming to the United States in 1948.

Mr. Dutt, brought here on a "Crusade Scholarship" by American Methodists, was registered at Boston University for work toward a master's degree until the Graduate School faculty approved his work for Ph.D. credit.

Last summer Mr. Dutt went to Elgin, Ill., State Hospital for research on the religious aspects in mental illness. He studied the techniques of religious therapy with mental patients under the supervision of Dr. Anton T. Boisen. He has also taken courses at the Massachusetts General Hospital and Boston State Hospital. He took part in the Institute of Pastoral Care conducted by Harvard Divinity School, Boston University School of Theology, and other theological schools in the Boston area.

Mr. Dutt, thirty-five years of age, is the son of a Christian school teacher of Sitapur, India. He finished high school in 1934, attended St. Andrews' College, and received his B.D. degree from Serapore University in Bengal in 1940. He has studied Hindi, Urdu, English, and Greek. An ordained minister of The Methodist Church, he has held pastorates in a village church and in a city church. He was married to a nurse in 1944 and they have one son.

Boston Area Calendar

June 15-22 — Northeastern Jurisdiction W.S.-C.S. School of Missions and Christian Service, Syracuse University, Syracuse, N.Y.

June 18-24 — Young People's Institute, Rolling Ridge, North Andover, Mass.

June 23-25 — College Students Weekend Conference, Camp Aldersgate, No. Scituate, R. I.

June 23-30 — Annual M.Y.F. Summer Institute at Geneva Point Camp, Winnipesaukee, N.H. The Rev. William D. Hudson, Dean, Monroe, N.H. Cost $22.

June 25 — July 1 — Senior Youth Institute, Rolling Ridge.

June 25 — July 8 — M. Y. F. Assembly, Camp Aldersgate.

June 25 — July 22 — Mt. Holyoke Institute on the United Nations, So. Hadley, Mass.

June 26-30 — New York and New York East Conferences Ministerial Institute, Shelter Island, N. Y.

July 2-8 — Conference Youth Assembly, Rolling Ridge.

July 2-8 — M. Y. F. Institute, Camp Aldersgate.

July 9-15 — Intermediate Camp, Rolling Ridge.

July 9-15 — M. Y. F. Institute, Camp Aldersgate.

July 12-21 — Northfield Conference of Religious Education, Northfield, Mass.

July 16-22 — Senior Youth Institute, Rolling Ridge.

July 16-22 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 23-29 — Intermediate Camp, Rolling Ridge.

July 23-29 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 23-30 — Worcester District Christian Outlook Institute, Sterling Camp Ground.

July 30 — August 5 — Christian Adventure camp for Intermediates, Camp Aldersgate.

July 30—August 5 -- Senior Youth Institute, Rolling Ridge.

August 5-6 — Young Adult Assembly, Camp Aldersgate.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 13-19 — Boston Area Leadership Training School for M.Y.F. leaders above the local level and for adult workers with youth in the sub-districts, districts, and conferences. Maine Conference Campsite, Winthrop, Maine. Dean, the Rev. Harold Keir, 8 Green Street, Concord, N.H. Cost $17.50.

August 19-27 — Christian Life Institute, Laurel Park.

August 20-26 — Senior Youth Institute, Rolling Ridge.

August 20-27 — Hedding Camp Meeting, Hedding, N.H.

August 27-31 — Older Adult Conference, Rolling Ridge.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

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